

The Improvement Era



DECEMBER, 1940

VOLUME 43 NUMBER 12

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

For Utah



NO BETTER GIFT THAN ADDITIONAL PRODUCTIVE INDUSTRIES

FOR CONTINUED GROWTH, UTAH, AS A MINING STATE, MUST NOT ONLY ENCOURAGE EXPANSION OF HER PRESENT INDUSTRIES BUT NEW ONES MUST BE SOUGHT TO FURTHER DEVELOP HER BOUNTIFUL STORES OF NATURAL RESOURCES.

NEW INDUSTRIES ENLARGE PAYROLLS, SUPPLY PURCHASES AND COMMERCE WITHIN A STATE AND GENERALLY STIMULATE PROSPERITY THROUGH THE DEVELOPMENT OF NATURAL RESOURCES.

MANY STATES ARE VIGOROUSLY SEEKING NEW INDUSTRY, AND ADVERTISING THEIR ADVANTAGES.

UTAH'S METAL MINES AGAIN URGE THAT WE MAKE CONDITIONS IN OUR STATE SO FAVORABLE THAT NONE CAN AFFORD TO OVERLOOK THE ADVANTAGES OF LOCATING IN UTAH.

THE METAL MINING INDUSTRY OF UTAH

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THE iron in the whole body is about enough to make a large shingle nail.

RECORDS in Connecticut and Wisconsin show that pedestrians who drive are better able to avoid accidents than those who don't have drivers' licenses.

THE bacteria in the ocean probably use more oxygen than all the fish and all other visible animals together suggests Dr. C. E. ZoBell. A quart of ocean water may contain from a hundred thousand to ten million bacteria.

RECENT studies have undertaken to discover how much the difference in distress experienced by different people under the same pain-giving conditions is due to differences in perception or pain threshold, and to what extent it is due to differences in reaction to pain. It has been found that the pain threshold of persons of different ages and sex is about the same, and independent of the individual's opinion of his or her sensitiveness. The sensitiveness to pain is uniform throughout the twenty-four-hour day and is not affected by feelings of lethargy, tension, or loss of a night's sleep.

THE amount of electricity in a lightning bolt, striking from a cloud to the earth for about one-fiftieth of a second, is only enough to light a hundred-watt lamp for about three minutes, according to C. F. Wagner, from observations with a new device, the magnetic surge integrator.

THE Periopthalmus fish, or mud-skipper, in Australia, not only swims, but it also walks and leaps. With a stroke of its tail it may skip over a yard of mud. Shorter skips are made with the help of its pectoral fins, which are modified to be used as feet and even hands in climbing up the oyster-covered mangrove roots to bask in the sun. In addition to its gills the tail helps as an organ for breathing. It is even thought the fish might "drown" if kept in water too long.

By banding birds, authentic cases are known of birds flying across the Atlantic Ocean to North America. The most numerous records are of the kittiwake marked as young in England which have been recovered later in Labrador and Newfoundland. Black-headed gulls marked in East Prussia (Concluded on page 710)

A KNOCKOUT FOR WINTER



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VOLUME 43 NUMBER 12

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The cover study by David Stewart Boyer silhouettes against a Temple background the statue of Joseph Smith that stands on Temple Square in Salt Lake City. December 23, 1940, is the 135th anniversary of the birth of the Prophet.

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah.

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He hesitated a moment. "Miss—" he called to the smiling young lady behind the counter, "how much would one be?"

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LOOKING BACK AT *Ancient America*

By DEWEY FARNSWORTH
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America" and "Buried Empires of
South America"



THE PALACE OF SAYIL

In the city of Sayil, in the modern state of Yucatan, is a massive ruin known as the palace. It could be called, more appropriately, the first apartment house of America. The building is low and rambling, three stories high, and about one half block long. It contains seventy-two rooms en suite. They were reached by a broad, outside stone stairway on each side of the building, extending from the ground to the terraces of the second and third floors. As usual, the building has no windows, for the sun shining through the doorways on the white stucco floors, was reflected into the farthest corners of the rooms, providing ample light. ("Lost Empires," Willard.)



THE GREAT JUNGLES OF GUATEMALA

Green elevations seen in the forest appear to be just ordinary green hills, but usually turn out to be forest-covered temples and substructures; white perpendicular walls and huge terraces have for centuries been buried by great growths of trees and vegetal mould. From external appearances, one would little suspect their existence until the ax of the archaeologist has dug into them and bared their stone surface. Here in the heart of the jungles are vast remains of pyramids, tombs, temples, and palaces standing as a mute evidence of a once great civilization. Although countless numbers of these ruins have now been unearthed, there may be ruins in the brush of Central America as yet undiscovered, larger than those at present known to us.



THE RUINS AT MALINALCO TOLUCA, MEXICO

An example of overlapping of characteristics is found in the ruins being uncovered in Malinalco Toluca, Mexico. In parts, six hundred feet of mountain are being removed from this ancient site. The temple itself is a massive structure of stone and cement. Thus far, three terraces with huge stone stairways leading to each terrace have been uncovered. It would seem that cement was used as a mortar to splice the stones together. It is this feature as well as the huge stone serpent heads, which adorn its entrances, that would seem to connect the building with the ruins of the great cement city of Teotihuacan.

ANCIENT AMERICA

IN THE LIGHT OF RECENT FINDINGS

By CHARLES E. DIBBLE

THE great pyramid of Cholula (the largest discovered in Mexico to date) has been perforated by two and one half miles of tunnels revealing not one but at least six structures. These pyramids, or temples, were superimposed one upon the other by successive builders. The first structure was probably erected between the third and fifth centuries A. D., and the ultimate or outside structure belonged to the eleventh or twelfth century A. D.

Mexican archeologists are initiating excavations in Tula, Hidalgo. Tula will be remembered as the legendary center of Toltec culture and the dwelling-place of Quetzalcoatl.

Alfonso Villa Rojas, working under the auspices of the Carnegie Institution of Washington, D. C., has recently made an ethnological reconnaissance of Tzeltal settlements in northeastern Chiapas, Mexico. Villa reports that the present-day inhabitants of the region are still familiar with the same nineteen-month pagan calendar as was used by the pre-conquest Maya. This calendar, composed of eighteen months of twenty days each plus a nineteenth month of five days, constitutes, in the main, the decipherable part of Maya inscriptions.

The ruins of Monte Alban in the state of Oaxaca, Mexico, have aided immeasurably in our reconstruction of American pre-history. They testify that in a period before the Aztec flourished, even before the great Maya civilization appeared, a civilization known as "The Dancers" (so named because of dancing figures carved in solid stone) thrived in the Valley of Oaxaca. Material remains attest to their advanced culture. Their art was natural, realistic, pure of outline and execution. Their ceramics, engravings, and sculpturing depict ceremonies and rituals in accord with a well-advanced cultural level. They possessed and understood a fully developed calendar system. In fact, their civilization contained in embryo many of the traits which appeared in later Central American cultures.

Recent American Indian investigations suggest that languages as different from each other as the Maya, the Aztec, Shoshonean, and the Wallawalla of southern Oregon are derived from the same parent language.

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Exploring the Universe

(Concluded from page 705)

have been found in Mexico and the Barbados. There is an interesting case of Cumberland lapwings shot in Newfoundland after a gale forced them from their normal England-to-Ireland migration.

PATENTS have been given for such unusual devices as an automatic egg-numbering gadget to be worn by the hen, a traveling grandstand for race-tracks that follows the horses around the course, an automatic fish reel that pulls the fish out when caught, a bicycle seat that pumps up and down at each bump in the road, furnishing compressed air to run the bicycle; a rest-promoting device that covers the ears and eyes to help sleepers in noisy places.

PLANTS may "run a temperature" of as much as two degrees as a result of injury, infection, or stimulation.

THE Prophet Jeremiah made a good observation (Jeremiah 14:5-6) when he reported the wild asses going blind because there was no grass. When the green growing plants, which contain the carotene from which vitamin A is made, are absent from the food of all animals, one of the symptoms produced is that of blindness, in human beings night-blindness. One method of measuring the vitamin A requirements of an animal is to measure the amount just necessary to prevent night-blindness.

A FLUORESCENT carpet has been introduced for use in theaters. When the fluorescent dye in the carpet is exposed to invisible ultra-violet light, the carpet glows brightly, giving a safe path.

ESKIMOS, native black Africans, Australian aborigines, and Maoris have acne vulgaris, or common pimples, less than civilized white people. As the Maoris adopt modern methods of living they have more acne.

A NEW-BORN child has the same chance today of reaching age sixty-five as he would have had thirty years ago to reach fifty.

DOES an earthworm have a voice? A naturalist relates that the worm actually has a voice, making a slight smacking noise sounding like the dripping of water from a leaky tap.

THE average age of the four hundred thousand wives who annually become widows in the United States is fifty-five. Of this yearly number the Metropolitan Life Insurance Company reports that about one hundred thousand are at ages under forty-five.

Four Strangers Met In BETHLEHEM

FOUR strangers met in Bethlehem.

(Mary was there to see.)

There were three kings from eastern lands

With spice and incense in their hands.

(What gifts had He?)

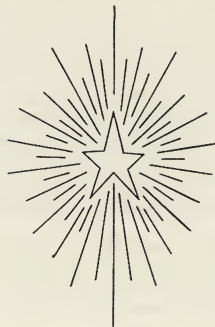
THREE kings knelt in the stable straw.

(Proud are the eastern lands.)

They laid their gifts in the manger-bed

And touched His hands and feet and head—

(His empty hands.)



AT LAST to camel and away;

(Dawn in the east was red.)

They bore no shining presents then,

But joy was sparkling in those men.

(They had been fed.)

ALL strangers lost and hungering

(Strange is the world to men.)

May eat the bread He came to give

And gain the strength to love and live,

And live again.

By
CARLTON
CULMSEE



TO A WORLD AT WAR

A STATEMENT TO ALL MEN FROM THE FIRST PRESIDENCY
OF THE CHURCH, PRESENTED AT THE OPENING SESSION
OF THE 111TH SEMI-ANNUAL CONFERENCE, OCTOBER 4, 1940.

THE meeting of the Saints in this General Conference finds the world still war torn. Millions of the Lord's children are suffering and mourning. All the woes and misery that attend armed conflict are spending their force upon them.

From these afflicted peoples comes the prediction that the approaching winter will bring famine. If famine shall come, the history of the past shows it will likely bring plagues with it.

Our brethren and sisters are found on both sides of this terrible struggle. On each side they are bound to their country by all the ties of blood, relationship, and patriotism.

As always happens in such cases, each side claims to believe it is in the right. Each claims to feel it is fighting for its very existence. As the war progresses in its cruelty and horror, each may come to aim at the complete subjugation or extermination of the other.

This would be an inhuman and unrighteous purpose. God's way requires that nations shall live in peace and amity, one with another. The Master's command was:

"Love your enemies, do good to them which hate you,

"Bless them that curse you, and pray for them which despitefully use you." (Luke 6:27-28).

The Saints on either side have no course open to them but to support that government to which they owe allegiance. But their prayers should go up day and night that God will turn the hearts of their leaders towards peace, that the curse of war may end.

God is not pleased either with war, or with the wickedness which always heralds it. When He uses war, it is to wipe out sin and unrighteousness.

The hearts of all the Saints are torn with grief over the sufferings of their brethren and sisters who are taking part in this struggle. So, for the Saints this is a fratricidal conflict. They so mourn

over it. Their prayers ascend to our Heavenly Father that the war may come to a speedy end.

To those Saints who are stricken by this great tragedy, we say live righteously, pray constantly, and the Lord will answer as your faith and works and His all-wise purposes allow Him.

To those whose wickedness has brought this strife and turmoil, we say repent lest the Lord shall smite you in His wrath. He will not hold you guiltless of the innocent blood of your fellow men.

To all the nations, we say adjust your differences by peaceful means. This is the Lord's way.

To our nation we repeat the Master's admonition:

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.)

How infinitely greater it is to lead nations to peace, than to subdue a nation to chains. Let America put her house in order, forsake selfishness, greed, and avarice, abolish unrighteousness, wipe hate from her heart, hold in loyal friendship the good and upright of all nations and peoples. Then to her shall come the high destiny of the peacemaker.

We humbly pray our Heavenly Father, that He will send to the earth His messengers of peace, that this terrible war shall afflict no more nations and spread no farther over the face of the land, that fear and frenzy shall be driven out from their place among the peoples, that hate shall be banished from the souls of men, for where hate abides, there righteousness cannot live, that sanity shall again assert its sway, and that love shall fill the hearts of men even to overflowing.

The First Presidency.

Henry J. Grant
John H. Clark
David O. McKay

The EDITOR'S PAGE

Story of Old

By PRESIDENT HEBER J. GRANT

ONE OF THE GREAT EVIDENCES OF THE DIVINITY OF THE MISSION OF JESUS THE CHRIST WAS THE FACT THAT HE MADE NO PROMISES OF EARTHLY REWARDS, NOR HONORS, NOR THE RICHES OF MEN—AND YET THEY FOLLOWED HIM, IN LIFE AND AFTER DEATH.

IT is a remarkable fact that we can never read or hear of the labors which our Lord and Savior Jesus Christ performed, without taking pleasure in it, while, on the other hand, there is nothing so interesting in the life and history of any other individual but what by hearing or reading it time and time again we become tired of it. The story of Jesus the Christ is a story of old that ever remains new. The oftener I read of His life and labors the greater is the joy, the peace, the happiness, the satisfaction that fills my soul. There is ever a new charm comes to me in contemplating His words and the plan of life and salvation which He taught to men during His life upon the earth.

We all know that no one ever lived upon the earth that exerted the same influence upon the destinies of the world as did our Lord and Savior Jesus Christ; and yet He was born in obscurity, cradled in a manger. He chose for His Apostles poor, unlettered fishermen. Nearly nineteen hundred years have passed and gone since His crucifixion, and yet all over the world, in spite of all strife and chaos, there is still burning in the hearts of millions of people a testimony of the divinity of the work that He accomplished.

Napoleon Bonaparte said on one occasion, in referring to the Savior, that He must have been a God, or men would not be so wonderfully devoted to Him after His death. He said that men would follow him [Napoleon] to death, because of their love of him; but when he was dead, men would not follow him and he would have no influence over them. Yet men, he said, still followed Jesus to their death, and He therefore must have been a God.

When I was a small boy in the Thirteenth Ward Sunday School, I remember getting a little book out of the library, written, I think, by a Dr. Paley, on the evidences of Christianity. Among other things, he stated that one of the greatest evidences to mankind of the divinity of the mission of our Lord and Savior Jesus Christ was the fact that He made no offer of earthly rewards to those who followed Him—no promises of honors or of riches; but, on the contrary, He promised them that they should be persecuted, that their names should be reviled, and that in some cases they would actually be put to death for the testimony of the truth. This fact

takes on new significance in a day when promises are so extravagantly made and so easily disregarded. Yet despite the absence of promises of earthly gain, after the death of Jesus, men possessed such an abiding testimony of the divinity of His mission that they were ready and willing to go to their death for that testimony.

I remember that while I read that book I said to myself, if this is one of the strongest evidences that it is possible to adduce of the divinity of the mission of our Lord and Savior Jesus Christ, the same evidence can be brought forth as to the divinity of the mission of the Prophet Joseph Smith. Joseph Smith made exactly the same promises to his followers, and, according to the revelations contained in the book of Doctrine and Covenants, Jesus Christ promised Joseph Smith the same lot—that he should be persecuted. Joseph Smith also gave up his life for a testimony of the divinity of the work that he proclaimed to mankind.

It is a source of unbounded joy to me and fills my heart beyond my power of expression to contemplate the fact that God our heavenly Father and our Lord Jesus Christ have visited the earth and again revealed the Gospel to man; and it fills me with thanksgiving and gratitude, far beyond my power to tell, that He has blessed me with a knowledge of the divinity of the work in which we are engaged. My constant and earnest prayer to Him has always been that my mind should never become darkened, that I should never depart from the path of rectitude, but that as I grew in years I would increase in understanding, that the light and inspiration of the Spirit of God might burn in my heart and enlighten my understanding and keep me firm and faithful in serving my heavenly Father.

And I want to say to the Latter-day Saints that it behooves us, having received a testimony of the divinity of the work in which we are engaged, so to order our lives from day to day that glory shall be brought to the work of God by the good deeds that we perform, so letting our light shine that men, seeing our good deeds, shall glorify God. No people upon the face of the earth have ever been blessed as have been the (Concluded on page 765)

GOLD PLATES *In* PERSIA

By DR. FRANKLIN S. HARRIS

President of Brigham Young University



DR. FRANKLIN S. HARRIS

EDITOR'S NOTE

DR. HARRIS, recently returned from having served a year as agricultural adviser to the Government of Iran (Persia), is by training and habit a thoughtful observer of all things that are significant in the search for truth. As a scholar, writer, educator, churchman, and scientist, his travels have taken him on official missions at various times into Russia, Europe, and the Far East, and into many lands that lie in the path of these distant places. Always he returns with freshening spirit, a broadened outlook, new facts, and a greater perspective of the course of human events.

ANYONE who is interested in the Book of Mormon naturally pricks up his ears whenever gold plates are mentioned. This is probably the reason why my wife and I were so interested in the fine new Museum of Archaeology in the capital city of Teheran in Iran. While the museum has not been officially opened to the public, its exhibits are all in order. The building is well arranged so that the priceless exhibits can be seen in their true historic setting. The cases are of the most modern design and everything about the museum is impressive and beautiful. A number of the best European and American archaeologists have assisted with the explorations that have yielded the treasures which have contributed so much to a knowledge of ancient Persia, or Iran, as it is now officially called.

All parts of this museum are interesting, but whenever we were there we always came back again and again to a certain case centrally located in the main hall which contained plates of gold and silver in a stone box. When I was in the museum at odd hours to borrow a lantern for showing slides, the case was empty. Its contents were considered too precious to be left out except during exhibition hours; it was stored in a safe at other times.

Even before we visited the museum, our friend, Dr. Erick Schmidt of the Oriental Institute of the University of Chicago, had given us much information about the exhibits there. He has spent many years making archaeological investigations in Iran. A large part of the materials discovered had to be left in the country; some of them could be taken to the Oriental Institute, which sponsored his explorations. Last winter he had to spend a number of months in Teheran preparing his materials and unwinding the red tape necessary to a project of this kind. Thus, at dinner parties and on other occasions, he and his assistants whetted our appetites for more information regarding the early his-

tory of that most interesting country.

During a number of years Dr. Schmidt has been at Persepolis; he has also flown to all parts of the country and made aerial photographs to assist in getting more accurate information regarding ancient structures, the presence of which can be detected better from the air than from the surface of the ground.



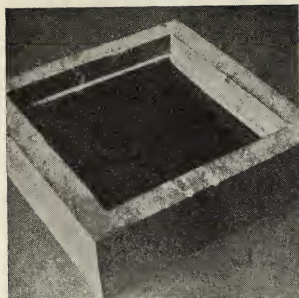
TOMB OF CYRUS THE GREAT IN PERSIA.
(Photo by F. S. Harris)

He told us of the gold and silver plates in the museum. This made us all the more eager to see the exhibits. In a country like Persia there are so many interesting things to be seen that we might have overlooked this particular museum had it not been called to our attention. After seeing the museum, we were determined to take the first opportunity to visit Persepolis, where the plates were found and where so much other interesting archaeological material was uncovered.

The history of the discovery of these plates will doubtless be of interest. In 1923, two small metal tablets, one of silver and the other of gold, were discovered at Hamadan, which was known in Bible times as Ecbatana. This city contains the tomb of Queen Esther. At the present time it is one of the most prosperous sections of Persia. These tablets each bore inscriptions regarding the erection by Darius I, the great Achaemenian king (521

to 485 B. C.), of certain palaces in the city.

When describing this discovery three years later, Professor Herzfeld, of the Oriental Institute of the University of Chicago, predicted that similar tablets might be found at Persepolis. In 1933, members of the Iranian Expedition of the Oriental Institute began a search for these tablets in the main hall of Darius's palace at Persepolis. On September 18 of that year, an excavation was made in the north-eastern corner of the hall under the personal supervision of Professor Herzfeld. After work had been in progress for about two hours and a depth of six feet had been reached, a stone box measuring 15 x 45 x 45 centimeters was unearthed. This box, which was of fine workmanship, had been very securely fitted with a lid, but the sides had been broken, either because of the pressure of the surrounding earth or because of the effects of fire. It will be remembered that Alexander the Great, during his conquest of Persia, burned all that would burn of the palace of Persepolis, but the great stone work was indestructible.



ONE OF THE TWO STONE BOXES WHICH WERE FOUND AT PERSEPOLIS CONTAINING GOLD AND SILVER MEMORIAL TABLETS OF DARIUS I. ONE OF THE TABLETS IS SEEN IN POSITION AS IT LAY WHEN THE BOX WAS FIRST OPENED.

INSIDE this box were two metal tablets measuring 33 x 33 x 1.5 centimeters. The upper of these tablets was of silver and the lower of gold. Both tablets bore identical cuneiform inscriptions consisting of ten lines in Old Persian, seven in Elamite, and eight in Babylonian.

On lifting up this stone box the archaeologists found beneath it four gold and two silver coins. The gold coins, each of which weighed 8.15 grams, belonged to the reign of Croesus, the celebrated king of Lydia, whom Cyrus the Great had conquered in Sardis in 546 B. C. The silver coins, which were badly oxidized, belonged to Greek cities. On September 20, further excavation was made, this time on the southeastern side of the hall. Once again success was achieved, for at a depth of four feet seven inches, the stone case of a column was found, and underneath it was a stone box identical with the one previously discovered. This box, which was undamaged, had a lid so securely placed in position that it could be opened only with difficulty. Inside were a pair of silver and gold tablets which were slightly lighter than those found in the other box; the inscriptions were, however, the same. Under this box also were four gold and two silver coins similar to those discovered two days previously.

Professor Herzfeld has translated these inscriptions as follows:

Darius, the Great King, King of Kings, King of Countries, son of Hystapes the Achaemenian.

Saith Darius the King, this is the country which I possess: from Scythia in Trans-Soghdiana to Kusha [Ethiopia], and from Sind to Sardis, which territories have been bestowed on me by Ormuzd, who is the greatest of the Gods. May Ormuzd take care of me and my kin.

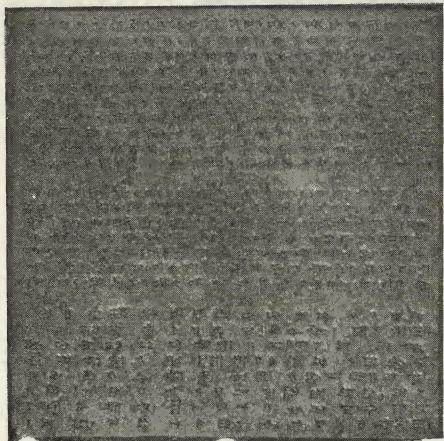
The above inscription is identical with that on the tablets found in Hamadan.

In 1935, a further important discovery was made by Dr. Erick Schmidt. In the southeastern part of one of the walls of the rooms which had served as a storehouse he found six stone tablets and came upon another in an adjoining room. One of these tablets bore inscriptions in Elamite. Two of the other tablets gave its translation in Old

Xerxes, the Great King, King of Kings, King of countries and of many tribes, the King of this territory, vast and extending far, the son of Darius, the Persian, Aryan, of the Aryan line.

Saith Xerxes the King: By the wish of Ormuzd over the following countries outside Pars was I king. I have governed them. They brought me tribute and what I ordered they obeyed. My law kept them.

Media, Elam, Arachosia, Armenia, Zranga, Parthia, Arlia, Bactria, Soghdia, Khorasmia, Babylonia, Assyria, the Sattagydai, the country of Sardis, Egypt, the Ionians who live in the sea and those who live beyond the sea, Gedrosia, Syria,



ONE OF THE GOLD TABLETS FROM PERSEPOLIS WITH ITS CUNEIFORM INSCRIPTION IN OLD PERSIAN, ELAMITE, AND BABYLONIAN.

Persian, while others gave it in Babylonian. The remaining three tablets repeated the inscription written on the metal tablets mentioned above. Professor Herzfeld has made the following translation of these inscriptions:

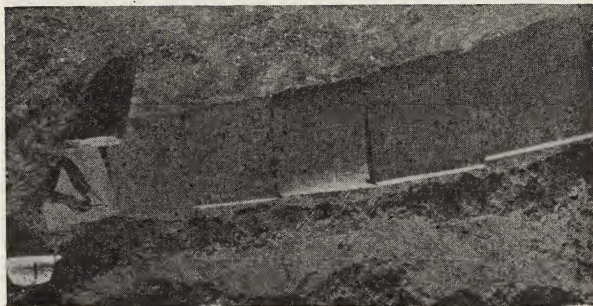
A great God is Ormuzd, who created the world, who created the heavens, who created humanity, who created peace for men, who made Xerxes King, a king for the multitude, a giver of laws for the multitude.

Gandhara, the country of the Indus, Capadocia, the Bahae, the Amyrigian Sacae, the Orthokorybanthian Sacae, the Macedonians, the Akanfacya, the people of Pontis, the Carians, the Kush.

Saith Xerxes the King: When I became King certain among the countries named above had rebelled. Then Ormuzd aided me. By the will of Ormuzd I defeated these countries and restored them to their place. Among these countries were some which formerly adored the *deivas*. Then by the

(Continued on page 764)

THE STONE MEMORIAL TABLETS OF XERXES DISCOVERED AT PERSEPOLIS.



JOSEPH SMITH



EDITOR'S NOTE

THE author of this discussion is at present a graduate student at the University of Pennsylvania, working toward his doctor's degree in sociology. He writes: "For the past several months I have been gathering material for my thesis—'A Study of Mormon Recreation.' In my research I have found several articles on Brigham Young and recreation, but none on Joseph Smith, except in an indirect way. So it occurred to me that you might be interested in publishing such an article. Therefore I am sending you Joseph Smith—A Leader in the Recreation Movement."

THE distinguished English philosopher, Herbert Spencer, visited several American cities in the year 1882. Before he returned to his native England, he was feted at a farewell banquet, on which occasion he said that Americans had not acquired the art of relaxation. Then he added:

... the American, eagerly pursuing a future good, almost ignores what good the passing day offers him, and, when the future good is gained, he neglects that while striving for some still remoter good.¹

Within the last few decades, Spencer's plea for wholesome relaxation has been heard and put into practice. In fact, recreation has become such an item in our social life that Steiner² estimated that in the United States alone, \$10,165,857,000 was spent in 1930 in recreational pursuits by the American people. Recreation has become so much an integral part of our social system that training courses for recreational workers are now offered by some four hundred educational institutions.

In this picture of social change in which recreation has forged to the front, the church as a social institution has played an important part.

Today more than fifty per cent of the various local churches in the United States sponsor some type of play and recreational activities. And yet, only a few decades ago, nearly all religious groups were condemning play. The Mormon Church was an exception to the rule. But first let us turn to the attitude of the moralists and religious leaders of the other churches. Only a few examples are given, but they indicate the general attitude of the church toward play and recreation. Professor Franke, of Halle, Germany, in the eighteenth century made this statement:

Play must be forbidden in any and all of its forms. The children shall be instructed in this matter in such a way as to show them, through the presentation of religious principles, the wastefulness and folly of all play. They shall be led to see that play will distract their hearts and minds from God, and eternal Good, and will work nothing but harm to their spiritual lives.³

Brigham Young, while attending a dancing party, January 2, 1854, made this statement, which indicates the opinion of other churches: "The world considers it very wicked for a Christian to hear music and to dance."

In the year 1866, a letter was written to the editor of *The Nation*, in which an appeal was made for more

recreation and relaxation. Its contents are indicative of the attitude of the moral leaders of this time, for it contained these words: "And yet our popular moralists are for ever crying out to young and old, rich and poor. . . . 'Recreation is vice—all those who administer to the amusements of others are corrupt and profligate.'"⁴ In the year 1880, the Methodist Episcopal church, in its publication on official doctrines, included the following as sins: attending theatres, going to dancing parties, and patronizing dancing schools. In the same year at a meeting of the Presbyterian Alliance in Philadelphia the theatre and the dance were opposed by this religious body, although it did allow some other play activities.

These few illustrations are typical of the general attitude of the churches toward play during the nineteenth century until the 1870's, when a few recusant clergymen began to promulgate sponsorship of play by the church. The numbers in favor of recreation increased gradually until today most of the churches provide, directly or indirectly, for play activities for their members. Now, what about the Mormons?

The Mormon Church was a precursor of the modern church-sponsored recreational system. While other churches were decrying recreation as evil, the Mormon leaders

¹Spencer, Herbert, "The Gospel of Recreation," *The Popular Science Monthly*, Vol. 22: 355, January, 1883.

²Steiner, J. F., *Americans At Play*, N. Y., McGraw-Hill Book Co., 1933, p. 183.

³Quoted by C. H. Judd in *Genetic Psychology For Teachers*, N. Y., D. Appleton and Co., 1903, p. 72.

⁴"Repose," by "T. D.," *The Nation*, Vol. 2:178, February 8, 1866.

By REX A. SKIDMORE

A Leader and Lover of Recreation

RELIGION SHOULD ENCOMPASS THE TEMPORAL AS WELL AS THE SPIRITUAL SIDE OF LIFE. NOWHERE IS THIS IDEA BETTER EXEMPLIFIED THAN IN THE PERSONAL LIFE OF JOSEPH SMITH.

were not only preaching it, but were also sponsoring play activities within the confines of the Church.

DURING this early period in the history of the Latter-day Saints, from 1830-1844, the main activities were of a spiritual nature. Many meetings were held. Young men who joined the Mormons were expected to leave their homes and become missionaries, without purse or scrip. Yet, even in these days the Mormon leaders found time for recreation, or rather took the time, for they preached that true religion should give men joy and make them happy. Religion should encompass the temporal as well as the spiritual side of life. Nowhere is this idea better exemplified than in the personal life of Joseph Smith, the first president of the Mormon Church.

Joseph Smith was over six feet in height, was proud of his physical strength, and used to wrestle frequently for recreation. George Q. Cannon⁸ states that on Saturday, the 28th day of January, 1843, Joseph Smith played a game of ball at Nauvoo with the brethren, and on the 13th day of March of the same year he met William Wall, the most expert wrestler of Ramus, Illinois, and easily defeated him in a friendly bout.

The Prophet often attended parties and feasts. On January 7, 1836, he attended a "sumptuous feast at Bishop Newel K. Whitney's."⁹ This particular party had been made open to the lame, the halt, and the blind. On January 29, 1836, Joseph Smith called in all of his father's family and gave them a banquet and related his good feelings toward them. They

sang songs and had a happy time together.

He liked to go for walks, horseback riding, and to get out into the beauty of nature. For Saturday, September 22, 1838, he recorded: "I went out early in the morning, returned to breakfast at half past seven, and took an airing on horseback at nine in the morning."¹⁰ After a busy forenoon in a city council meeting at Nauvoo, Saturday, May 14, 1842, Joseph Smith retired to his home, where he spent the afternoon working in his garden.¹¹ He believed that relaxation and diversion from routine work were essential to the well-being of the individual and the group. Indicative of this philosophy is his account of his activities for the day of Wednesday, February 8, 1843: "This morning I read German and visited with a brother and sister from Michigan. . . . After dinner Brother Parley P. Pratt came in; we had conversation on various subjects. At four in the afternoon, I went out with my little Frederick, to exercise myself by sliding on the ice."¹²

The Prophet Joseph not only participated in recreative activities himself, but he encouraged others to do the same. In 1832, he published an article on the "Art of Writing Letters." He advised the people of the Church to cultivate this art as a duty and as a privilege. "By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. . . . It is one of the best gifts of God to man, and it is the privilege of man to enjoy it."¹³ He was trying to en-

courage the people to read and to write in their leisure time.

On the occasion that Zion's Camp was making the trip from Kirtland, Ohio, to Missouri to aid the persecuted Saints, several difficulties arose. At one time, May 29th, 1834, the brethren became disgruntled and began to murmur about their hardships. Joseph Smith, being an astute leader, immediately put forth a plan to aid the brethren. He proposed that for a diversion they have the camp divided into three parts and have a sham battle, which they did. After this recreative change, the men were satisfied and quit murmuring.

The Prophet was in favor of singing and choir work. He often visited the rehearsals. In his autobiography he often mentions the choir. On Wednesday, March 16, 1836, he recorded, "In the evening met the choir of singers in the Temple. They performed admirably considering the opportunities they have had."¹⁴ And on March 24th of the same year, after he had been to a lecture-class on the Hebrew language, he stated: "After we were dismissed, we called at the school-room to hear the choir of singers perform, which they did admirably."¹⁵

Joseph Smith was actively in favor of drama and the theatre. He helped to organize a dramatic company in Nauvoo. He attended the theatre himself. In his autobiography for May 9, 1844, he wrote: "Evening, attended theatre, and saw *Damon and Pythias* and *The Idiot Witness* performed."¹⁶

OCCASIONALLY Joseph Smith had social parties at his home. On January 11th, 1843, he sent out letters of invitation for a dinner party to be held at his home the following Wednesday, at ten in the morning. On the appointed day the people began to arrive by ten o'clock and by twelve they were all present except Levi Moffatt and wife, and Brother Hyrum's wife, who was ill. The guests participated in conversation until about two and then the first group sat down to the table. The Prophet's observations were:

. . . twenty-one sat down to the dinner-table, and Emma and myself waited on them, with other assistants. My room was small, so that but few could be accommodated at a time. Twenty sat down to the second table, which was served as the first, and eighteen at the third, among whom were myself and Emma; and fifteen

(Continued on page 762)

⁸Cannon, G. Q., *Life of Joseph Smith*, the Prophet, Salt Lake, 1888, pp. 404-5.

⁹Smith, Joseph, *History of the Church*, Period I, edited by B. H. Roberts, Salt Lake, Deseret News, 1902-1912 Vol. II, p. 362.

¹⁰*Ibid.*, p. 387.

¹¹*Ibid.*, Vol. III, p. 82.

¹²*Ibid.*, Vol. V., p. 8.

¹³*Ibid.*, p. 265.

¹⁴*Evening and Morning Star*, Vol. I, No. 4, 1832, p. 49.

¹⁵*History of the Church*, Vol. II, p. 407.

¹⁶*Ibid.*, p. 409.

¹⁷*Ibid.*, Vol. VI., p. 362.

Orrin Porter Rockwell

CHAPTER II. THE SMITHS AND THE ROCKWELLS

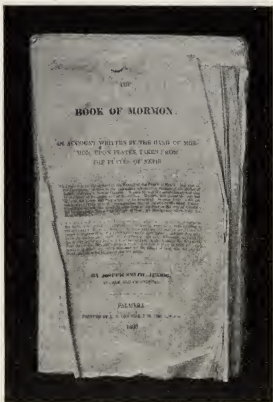
IT is necessary now to go back to the year 1825 and visit a small frontier home in the community of Manchester, New York. At this period this part of New York was a frontier section. The houses were scattered and virgin forest was being cleared away to prepare the land for farming. Among these frontier people lived Orrin Rockwell and his family. One of their children, Orrin Porter, was about twelve years old at this time. He received his middle name from his father's mother, who was Irene Porter. Although the Rockwells did not know it, John Porter, one of their progenitors, was also a progenitor of Joseph Smith. And they were also descendants from the same forefather as President Wilford Woodruff. They were distant cousins of Abraham Lincoln through the Gilman line. Through the Porter line they were related to President Ulysses S. Grant and Grover Cleveland.⁹

All the family seemed to be busy in the Rockwell home this evening, as though they were expecting visitors, and they were. The Smith family and the Rockwells were great friends, and often they visited back and forth. These were the evenings that young Port enjoyed because he would hear again the story of the angel and the hidden plates, and other incidents that appealed to his adventurous nature.

He had undoubtedly been told the story of the attempted assassination of Joseph Smith when the young Prophet was only at the age of fourteen—how Joseph had been out one evening on an errand and upon his returning home, as he passed through the dooryard, a gun was fired at him from very close range. He sprang to the door frightened. The older members of the family could find no trace of the would-be assassin that night in the dark, but the next morning his tracks were found under a wagon, where he lay at the time he fired. A day later the bullets were found lodged in the neck and head of a cow that had been standing opposite the wagon in a dark corner.¹⁰

⁹Deseret News, "Ancestry of Porter Rockwell," Church Department, August 31, 1935, p. 7.

¹⁰Lucy Smith, *History of the Prophet Joseph*, p. 72. Salt Lake City, Utah; 1902.



PROOF SHEETS FROM THE FIRST EDITION OF THE BOOK OF MORMON, WHICH AS A BOY ORRIN PORTER ROCKWELL PICKED BERRIES TO HELP FINANCE.

Porter was also forming a deep attachment for the young prophet, who was eight years his senior—a loyalty that was to grow so firm and lasting that in later years he risked his life many times for the safety of the man he so learned to love. This attachment was already so strong that young Porter, after the day's work on the farm was over, found himself picking berries by moonlight and selling them so that he could give the money to the Prophet for the purpose of translating and publishing the Book of Mormon. When there were no berries to pick, he would gather wood, haul it to town, and sell it for the same purpose.¹¹

The Smith family also appreciated the friendship of the Rockwells, for they had discovered that true friendship is a rare thing. Since the first announcement of Joseph's vision, many whom the Smiths considered friends turned against them, and some became their bitterest enemies. Ministers who before had been solicitous for the spiritual welfare of the Smiths now condemned them.

THE Rockwell family was made of that rare quality that is needed for true loyalty. This endured in the father, Orrin Rockwell,

¹¹Elizabeth D. E. Roundy, in *Jenson's Biographical Manuscripts*, p. 15. Church Historian's Office, Salt Lake City, Utah; unpublished.

By NICHOLAS
VAN ALFEN

(Ogden Seminary)

through all the trials of the Church until he died in Nauvoo, September 22, 1839. His wife, Sarah Witt, established a record by being baptized in the Nauvoo Temple for forty-five of her own and her husband's deceased relatives. This loyalty to the Church by Mr. and Mrs. Rockwell was carried on undiminished in Port's entire life.

So, on this evening, as on other similar evenings when the Smith's visited,¹² Porter begged his mother not to send him to bed, using the excuse that he wanted to keep the pine torch burning, which was the only means they had of illuminating their dwelling.¹³

These two families were again found together shortly after the organization of the Church in Fayette, New York, April 6, 1830. This time it was to be baptized into this newly-organized Church of Jesus Christ of Latter-day Saints. The Prophet's father and mother, Martin Harris, and Porter Rockwell were baptized at this time,¹⁴ the latter now at the age of seventeen and probably the youngest member of the Church.

The Rockwells became members of the Fayette Branch¹⁵ of the Church, where Joseph lived during the translation of the latter part of the Book of Mormon. Persecution became so intense and bitter in Manchester that, after receiving the plates, the Prophet first went to Harmony, Pennsylvania, and later to Fayette. Among his faithful followers to that place was the Rockwell family.

In the early spring of 1831, the Mormons had been commanded by the Lord to gather at Kirtland, Ohio. About eighty of these people from

¹²It was on such an evening as this when the Smiths and the Rockwells were gathered that Parley P. Pratt arrived looking for the Prophet. Joseph was away, but Pratt met Hyrum and the others. This was the beginning of Brother Pratt's conversion to the Gospel.

¹³Elizabeth D. E. Roundy, *op. cit.*, p. 5.

¹⁴Joseph Fielding Smith, *Essentials In Church History*, p. 93. Salt Lake City, Utah; 1922.

¹⁵*Journal History of the Church*, May 16, 1831: a record of daily events from 1830 to the present. Church Historian's Office, Salt Lake City, Utah. Unpublished.

Fayette had formed a branch and made their way by canal boat towards Kirtland, under the temporary leadership of the mother of the Prophet Joseph. Joseph, Hyrum, and their father had found it necessary to go to Kirtland sooner to prepare the way.

With this group was Porter Rockwell. Upon their arrival in Buffalo they discovered that they were not able to proceed for two weeks because of the ice which had not yet sufficiently broken up. This was too much for Porter's restless nature and he left the canal boat, against the protest of his mother and others, with the remark that he was going to visit an uncle. But it was understood that he would not return, for he wanted to continue on by land to avoid this waste of time. Some of the others wanted to follow him, but were persuaded not to.²⁶

Porter's stay in Kirtland was short. He was soon sent with the vanguard of the Church to Jackson County, Missouri, because that was intended to be the central gathering place for the Saints. Little did they realize the horrible trials that awaited them there at the hands of the riff-raff of that county, whose motto was,

We will rid Jackson County of the Mormons peaceably if we can, forcibly if we must; if they will not go without, we will whip and kill the men; we will destroy their children, and ravish their women.²⁷

HERE on the Big Blue River in Jackson County, Porter's home was a frequent gathering place for the Elders. Joseph and the main body of the Church were still in Kirtland. Typical of these meetings was one held September 27, 1832, which we find recorded thus:

Special conference of Elders met on the Big Blue, Jackson County, Missouri, attended by Christian Whitmer, Selah J. Griffin, James Emmet, David Bennett, Isaac Fallise, Henry Jackson, and Orson Johnson. The elders in Zion were organized by Christian Whitmer, who himself was set apart as president; adjourned until the second Monday in November, next to meet at the house of Orrin Porter Rockwell on the Blue.²⁸

In these meetings at the home of Porter they had tremendous problems to solve. One Elder might be found reporting the details of a

company of one hundred and ninety women and children, who, after their houses had been unroofed or burned, were driven thirty miles across burnt prairie, the ground covered with sleet over which their trail of blood was easily discernible;²⁹ or the case of George Bebee, who was dragged out of his house at midnight, and, with guns pointed at his breast, was beaten with clubs and whips. The same night this mob unroofed thirteen houses in what was known as the Whitmer Branch of the Church in Jackson County.³⁰

On October 29, 1838, a mob made a surprise attack on a small group of Mormons at Haun's Mill and killed seventeen, some being children. One boy named Thomas McBride escaped and lived to write his own account of it. He died in Grantsville, Utah. His father lost his life at the hands of that mob. After first being wounded and then brutally killed, his body was hacked with a corn knife until he was mangled.

How long fighting men like Rockwell faced these cowardly depredations upon men, women, and children, without striking back, there are no records to tell us. It is known that Porter became a deadly marksman, and later in life he did not hesitate to use his ability.

been betrayed there by Colonel Hinkle's treachery.³¹ And the one great magnet that drew Porter to this point was his beloved Prophet Joseph, who, incarcerated there also, was forced through hunger to eat coarse and filthy food.

Porter also engaged in other acts of mercy. In the midwinter of 1838-1839, the Saints were turned from their homes at the point of the gun. Men, women, and children, the sick and the aged, were forced to take what belongings they could carry, and make a trek which finally culminated in what later became Nauvoo, Illinois. Their homes were burned before their eyes. Most of these people were poor and destitute. Their Prophet and his counselors were in Liberty Jail. So it fell upon the capable shoulders of Brigham Young to lead the exodus. He called for volunteers from among the more fortunate ones to make a pact that they would not leave the state until they had assisted all the others out of Missouri. On this list of stalwarts appeared the name of Orrin Porter Rockwell.³²

Little did Rockwell realize, as he passed from Missouri to Illinois, that the shadows of these mobocrats were yet to fall upon him. Within five years he was destined to be



LIBERTY JAIL, WHERE PORTER ROCKWELL CARRIED FOOD TO THE PROPHET JOSEPH SMITH.

But there is no evidence that Porter strapped on his six-shooters yet; there were other things in life important to him for the time being. That was why he made many trips to the Liberty Jail to bring food and comfort to a few brethren who had

dragged back into Jackson County on unsubstantiated charges, and to lie in their filthy jails for almost a year before he was released after a sham trial.

(To be Continued)

²⁶Lucey Smith, op. cit., p. 180.

²⁷Brigham H. Roberts, *A Comprehensive History of the Church*, Volume 1, p. 37. Salt Lake City, Utah: Deseret News Press, 1930.

²⁸*Journal History*, op. cit., September 27, 1832.

²⁹Brigham H. Roberts, op. cit., Vol. 1, p. 343.

³⁰Brigham H. Roberts (editor), *Documentary History of the Church*, period 1, Vol. 3, p. 437. Salt Lake City, Utah: Deseret News Press.

³¹*Millennial Star*, Vol. 17, p. 135.

³²*Millennial Star*, op. cit., vol. 16, p. 731.



MEMBERS OF STAKE PRESIDENCIES FROM VARIOUS PARTS OF IDAHO WHO PARTICIPATED IN THE CEREMONIES OF THE CORNER-STONE-LAYING OF THE IDAHO FALLS TEMPLE.

THE LAYING OF THE IDAHO FALLS TEMPLE CORNERSTONE

AT approximately 11:53 a. m., Saturday morning, October 19, 1940, President David O. McKay, second counselor in the First Presidency of the Church, pronounced the cornerstone of the half-million-dollar Idaho Falls Temple to be in place. It was the twelfth such stone to be laid in the history of the Church.

The copper box which had been placed beneath the cornerstone several minutes before, contained the following: photographs of the General Authorities, the General Committee of the Church Welfare Program, and each of the stake presidencies in the Idaho Falls Temple district; a manuscript, by Andrew Jensen, Assistant Church Historian, giving a brief history of the Church in Idaho; a history of the Church Wel-

By ALBERT L. ZOBELL, JR.

fare Program, copies of the standard works and current Church periodicals, copies of the song books of the auxiliary organizations; the April, 1940, conference report; United States coins in various denominations; a statement regarding present national and international political conditions; and photographs of the mayor and city council of Idaho Falls.

President McKay offered the dedicatory prayer, humbly asking the blessings of the Lord upon all those who would in any way contribute to the building and voicing thanks that the Church was able to carry on its work.

SMALL SECTION OF THE VAST MULTITUDE WHICH WITNESSED THE CORNERSTONE-LAYING.



PRESIDENT DAVID O. MCKAY PRESIDING AT THE LAYING OF THE CORNERSTONE.

Presiding in the absence of President Heber J. Grant was President J. Reuben Clark, Jr., who in the principal address of the meeting reviewed the history of ancient and modern temple-building. He admonished those who would be called to work on the temple to consider their work a holy calling.

As an outstanding spiritual event, the services attracted thousands of Latter-day Saints, tourists, and members of other denominations—a notable contrast with the laying of cornerstones for temples at Independence and Far West, Missouri, in the early history of the Church, when oppression and mob violence caused abandonment of construction plans. Idaho Falls heralded the event by declaring a business holiday during the ceremony.

During the coming year, the period of construction, all eyes will be on Idaho Falls, which has undertaken a program of general beautification in the temple vicinity. Soon a new and beautiful white-walled temple, its seven-acre tract two-thirds encircled by the majestic Snake River, will become a mecca for the Saints seeking ordinances for themselves and their families in the house of the Lord.



THE WAY TO STOP SMOKING

By
**DR. JOHN
HARVEY
KELLOGG**

From Good Health Magazine

Said Mark Twain, a great smoker who stopped when he found that tobacco had greatly damaged his heart, "*The way to stop smoking is to STOP WANTING TO SMOKE.*"

Persons who use tobacco may be classified as follows:

1. Those who have no desire for tobacco but smoke with other smokers "to be social."
2. Those who derive no pleasure from smoking, but having learned to smoke in the manner of good fellowship, continue because they have formed the habit as one may form the gum-chewing habit.
3. Those who smoke for the pleasurable narcotic effect experienced.
4. Those who smoke because they are uncomfortable or distressed when they do not smoke.

Little consideration need be given to the first three classes of smokers. A smoker of the first class usually will abandon the practice as soon as he becomes convinced of the evil effects of tobacco and of his duty as a man not only to abstain from doing damage to himself, but also to avoid setting a bad example.

Smokers of the second class may drop the habit with almost equal ease. For a short time there is felt a loss of the habitual excitation of the fifth nerve, a stimulation akin to that which is produced by scratching the head or biting the lip or in some other way producing a slight irritation of the nerve of sensation of the face through which impressions are transmitted to the brain. Chewing gum or chewing a stick is often temporarily substituted for the cigar and with equally good effect.

The third class of smokers appreciate the loss of the soothing effect they have been accustomed to find in the pipe or cigar or the cigarette smoked after meals or at the close of the day's work. For such it is only necessary to form a good stiff resolution to forego the illicit and damaging temporary enjoyment which can only be experienced at the cost of later injury and suffering for which the pleasure experienced can afford no adequate compensation.

It is with the fourth class of smokers that the real tug-of-war occurs. The confirmed smoker who has reached that point at which the cigar, pipe, or cigarette is necessary to prevent nervousness, irritability, mental confusion, and incapacity for work or pleasure, and to enable him to center his mind upon work or study or to maintain the mental poise essential for effectual activity, will undergo a real test of character in any attempt to escape from the toils of the tobacco habit.

Persons of this class are compelled to



make a determined struggle. When the cigar is thrown away, they suffer as do the victims of any drug habit.

RELIEF FROM TOBACCO MISERY

THE greatest obstacle which a tobacco addict finds in his effort to escape from his habit is the misery from tobacco-damaged nerves which becomes poignant as soon as the narcotic effect which conceals it is withdrawn by the cessation of the habit. If the patient is left to his own resources, he will discover nothing that can give him relief except his customary pipe, cigar, or cigarette; but, fortunately, there are other and efficient means by which the necessary relief may be obtained, and

means so simple, so efficient, and so dependable that any tobacco user who really desires to escape from the thrall of the tobacco habit will usually find no serious obstacle in doing so.

The practice adopted by many physicians in dealing with cases of this sort has been to substitute for the soothing effects of tobacco, a lessening of nerve sensibility by some other drug. This plan, if sometimes temporarily successful, is rarely permanently so.

Real recovery can be secured only through the restorative efforts of the body itself. Careful study must be made of the patient's physical condition. Malnutrition, lack of sleep, lack of exercise, indigestion, constipation, chronic fatigue, insomnia—these conditions and many others are common leading strings to smoking as well as drug habits. Many a man smokes to secure temporary relief from a misery which distracts his attention and makes it difficult for him to concentrate his mind or summarize the data necessary to form a conclusion.

The narcotic effect of smoking affords relief from the misery suffered, and it may not be possible to stop the habit without relieving the distress, for which it served very much as might some other pain-relieving drug. Hence it is important that a thorough medical examination should be made to discover, and if possible, remove any diseased condition which may be a provocative cause of the habit.

Here are some practical suggestions which if faithfully followed seldom fail to secure the freedom of any victim of the drug who has sufficient character and resolution to make a persevering effort.

It should be said that these suggestions are not presented on theoretical grounds. They have been successfully employed in dealing with the cases of thousands of tobacco users who have visited the Battle Creek Sanitarium, an institution in which the use of tobacco in any form is not tolerated.

SUGGESTION ONE

THE decision to renounce tobacco in any form must be fully and definitely made. The subject must be thoroughly convinced that tobacco is an enemy of great power that must be combated with desperate energy and unyielding determination. A battle seems necessary for complete and assured success. Long yielding to indulgence has destroyed fortitude. The cigar has become a retreat from every sort of misery, mental as well as physical. . . .

The victim of long indulgence who,
(Continued on page 758)



*A story of some very
human folk that brings
us closer to Christmas*

REMEMBER THE DAY

By ROSA LEE LLOYD

"BILL HOLLING! Do you mean that you don't believe in Christmas?" Sue demanded, looking at me across the counter of her father's grocery store.

"No, Sue," I began, "please don't get me wrong. I said that I had no relatives, so I don't have to shop for presents, stand in line to mail them, wonder who will remember me, and did I forget anyone!"

"But you give to your friends, don't you?" she persisted.

"Of course, I do, but most of my friends will be at Bingo Karns Christmas Eve party. That reminds me—are you going with me?"

I was watching Sue. There was an expression in her brown eyes that seemed to shrink me from my six feet-one to the size of a midget. Usually the girls I know liked to go with me. Take Phyllis, for instance. But Sue was different right from the start.

"I'm sorry, Bill," she answered slowly and her brown eyes began to glow like candlelight. "Try to understand. You know I always save Christmas Eve and Christmas Day for my family. You see, it's like this, Bill," she went on polishing the show case where they kept the penny candy. "I'd like you to come down to our house on Christmas Eve. Mom and Dad are chummy with all my friends. My older sister Martha and her husband George and the twins, Bertie and Betty, always come over—"

I reached for my hat. "No, thanks," I said in that brusque manner I reserved for hard customers when there was no sale. "When I have a holiday I want to celebrate it. I want music and dancing and

bright lights. I want a good time—I don't want to fill stockings and play with kids!"

Sue quit polishing the counter and leveled her brown eyes on mine. There was a hurt look in them. "Bill," her voice was just as level as her eyes, "you don't even know the meaning of Christmas! Not even why we remember the day!" Sue's voice was hardly more than a whisper.

Before I could answer, the front door was pushed open, and a brisk December gale ushered in a man with a boy and girl about three years old hanging on to each hand.

Sue whisked around the counter and had the children in her arms before I could twist around on my stool. They were rosy youngsters with hair the color of ripe wheat.

"I'm taking them to Pond City to see Santa Claus," the man said proudly. He had a ruddy, good-natured face and eyes that were kind. His voice was tender when he spoke. "Martha isn't feeling so well today, Sue."

"Oh, George, I'm sorry," she was warmly sympathetic. "I'll run over there soon as Dad comes. Oh, I forgot—" she turned back to me. "Bill, this is my brother-in-law, George Aims, and the twins, Bertie and Betty." We shook hands and George went on talking.

"Figured I'd take the two o'clock bus to Pond City—think I'll leave the car home in case Martha needs it."

Sue was wiping Bertie's nose. "Maybe Bill will give you a lift—he's going to Pond City."

I wondered if she realized that she was telling me to go!

"I'm leaving for Pond City right away, Mr. Aims," I said briskly, in my best manner. "I'll be glad to take you and the children."

So we left Sue standing in the doorway. The wind was

whipping her soft brown waves into tangled ringlets and whirling snow was falling, soft as featherdown on her upturned face. I glanced back after we all wedged in my roadster, and Sue waved, but her eyes were focused on the children. She hadn't said goodbye to me. Funny how a thing like that can upset a fellow!

George and the kids kept up a chatter all the way in—trains and dolls and Santa Claus—all the time I was trying to get a clear picture of Sue. The hurt look I had seen in her eyes kept flashing up before me. I tried to convince myself that I hadn't said anything to hurt her. Why, most of the girls I knew didn't care much about children. And parents! I couldn't remember my own parents, and the small insurance they had left for me was really only a memory that had paid my way to school and boarding houses. But Sue—well, Sue was just different.

George broke in through my reverie.

"Sue's a fine girl—a lot like Martha—" he stopped talking, and a worried line appeared between his kind gray eyes. "I don't like to leave Martha—even for a few hours—although we don't expect the baby until next week."

Great Scott! another baby! I gulped and looked straight ahead down the snow-covered highway.

"Three children—that will be quite a family," I said, trying to make my voice sound ordinary.

"Oh, that's a good start," said George with a proud hand on each of the twins. "Means work and sacrifice, but they're worth everything to Martha and me." His eyes were lifted to the snow-capped mountains in the distance. His sigh was one of deep content.

My mind drifted back to Sue's refusal to go to the party with me.

I determined to ask Phyllis Haily. She played the piano in the sheet music department of the Pond City Mercantile. George said that was as good as any place for him to stop, so with a hearty "Thank you" he left me and started through the Christmas throngs with the twins. The ride had made them a bit sleepy, so he decided to carry Betty.

There was a crowd around Phyllis when I reached her department. There was always a crowd around Phyllis. I came right to the point soon as I could get through the crowd.

"Hello, Bill," she said, bright lights dancing in her eyes. "What's new? All ready for Christmas?" She laughed up at me and all the time her fingers were drumming out a snappy tune.

"Everything is all set but the date with you for Christmas Eve."

"That's easy," she answered. "I've been saving up waiting for that party."

So she had been expecting me to ask her! I didn't like that; it made me feel cornered. She went on drumming. I stood back and watched the people. Christmas shoppers! Everyone was excited and thrilled.

"NOW SUE," I BEGAN, "PLEASE
DON'T GET ME WRONG."



Once I saw George struggling through the crowd with the twins—he was still carrying Betty, and Bertie was holding on to his pant leg. I felt like a heel letting him crash those crowds with both children!

THE Christmas crowd was packed in the store like figs in a cellophane wrapper. I found myself wedged up against the jewelry counter. A bracelet with glittering brilliants reminded me that we always had to have a gift for the girl friend at the party on Christmas Eve—no sentiment attached to it—the girls probably suggested it in the first place. Beside the bracelet there was a blue velvet box with an old-fashioned gold locket in it. I couldn't take my eyes from the locket—something about it made me homesick for the things I had never known: a sweet-faced mother mending socks—a dad who raised Cain when you stayed out late—maybe a brother to scrap with—a kid sister to tease, all the things that go with a real home instead of boys' schools and boarding houses.

"May I help you, sir?" the business-like saleslady interrupted my thoughts.

"I'll take the bracelet," I answered. "Wrap it for a gift." But my eyes were still riveted on the locket. I could picture it on Sue's throat. The saleslady had followed my eyes.

"Let me show you the locket, sir: it's gold-plated, we initial it free—there are places for pictures—any girl will love it. It makes the ideal gift for mother, wife, or sweetheart."

"I'll take it," I said, wondering vaguely what a fellow would do with it when he didn't have a mother, wife, or sweetheart. Maybe in ten years George's little Betty would be big enough to wear it!

"You'll never regret it," she rambled on, smoothing a chamois over its golden surface. "What would you like engraved on it?"

"Nothing," I snapped, feeling as lonesome as the forgotten man.

I shoved the bracelet in one overcoat pocket and the locket in the other. I was strangely despondent.

I watched the faces of the busy shoppers. They were happy and joyous. An old couple with a little boy between them joggled past me. Their old eyes were eager and full of purpose. "No wonder," I thought, enviously, "they have someone to give to—someone who really cares!"



I thought of George again, steering his sleepy children through the Christmas rush. Maybe they had gone to the toy department. I found them there watching the electric trains. Both children were wide awake now and George's round face was beaming with joy. He grinned when he saw me. He pulled me to one side and whispered, "We have to catch the bus in a few minutes. After we're gone, will you order a train for Bertie and one of those big dolls over there for Betty—the one that says 'mama' and has the brown eyes? This will cover it." He passed me the money. "Have them delivered in the morning. I'll sure appreciate it—Bill."

I felt a warm feeling down inside of me. He had called me by my first name and that means something from a fellow like George. I would have driven them all back to Poplarville, but I had to report at the company before six. A few minutes later, after I had helped him and the twins on the bus, I was listening to the saleslady tell me that the last delivery before Christmas had left for Poplarville!

"But can't we make this a special delivery?" I insisted. "I'll pay extra—"

"I'm sorry, sir, but those are instructions."

"Wrap them up," I said. "I'll take them with me."

Now what? I asked myself when she handed me the huge cartons. I could hardly get into the elevator with them. I was carrying enough for the quintuplets instead of twins!

(Continued on page 756)



THE DIGNITY OF THE COMMON MAN

By GUNNAR RASMUSON

This son, known in Biblical history as John the Baptist, came in the early days of his ministry into the country about Jordan, preaching the baptism of repentance for the remission of sins. Luke says in the third chapter, first and second verses:

Now in the fifteenth year of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, son of Zacharias, in the wilderness.

Caesar, Pilate, Herod, Philip, Lysanias, Annas, and Caiaphas were men in high standing. They were the rulers of that day, the leaders in their respective fields. And yet, not one of them was recognized by the Lord. He passed over all of these influential men and gave His word to John, a common man, a man of no earthly rank or title. He was a poor man. He had no church edifice in which to proclaim his message to the people but went into the country about Jordan crying in the wilderness.

The authority to speak and act in the name of God is of far greater importance than royal honors or royal names. And those who have been entrusted with that authority have generally come from the ranks of the common man.

When Christ made His earthly entrance as a child, He didn't come to a royal palace. His first abode on earth was about as humble and insignificant as it could have been. He was born in a stable. His first bed was a manger. His childhood home was that of a lowly tradesman, a carpenter.

Although the announcement of His coming to the earth was heralded by a choir of angels singing, "Peace on earth, good will to men," their message came not to the rulers or the dignitaries of the nation but to the shepherds watching their flock by

night—to shepherds, ordinary, uneducated, hard-working people.

When Jesus began His ministry, He turned to the common people from whom to select His Apostles. He called as His special witnesses fishermen and other ordinary men in the common walks in life. A few men in higher stations, impressed with His message, came to converse with Him at night, ashamed to have anyone know that they even spoke to Him. These were discarded. Those chosen were common men, so far as man-made standards were concerned.

Here was an event of greatest importance in the history of the world. A religious organization destined eventually to replace all man-made organizations was in the making. The dignity of the common man is apparent in that project regardless of how you look at it. The most trusted assistants in that great undertaking were common men—most of them humble fishermen.

During his three-year ministry, Jesus labored mainly among the poor and disinherited. Seldom did He have the opportunity to give His message to the richer classes. Often He was persecuted by the religious leaders of the day and driven by them from one place to another. Many times He was besieged by large crowds consisting mainly of the common people, a large number of whom believed in His divine mission.

Finally He was crucified on Golgotha after an infuriated and bitter mob of religious leaders had cried to Pilate to let Him pay with His life for the alleged atrocities of which He had been accused. When death came, His body was tenderly removed from the cross by loving friends and placed in a borrowed grave. Not even in death did He have a place to rest, thus bearing out His earlier declaration, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

ONCE in a while we hear some enthusiastic genealogical worker announce he has found a connecting link between his own family and some royal line. Perhaps he should not be blamed for being proud of the fact that he has come from royalty. Yet, it was refreshing some time ago, after such a relationship had been explained, to hear another enthusiastic genealogical worker say, "As far as I have been able to trace my ancestors, down to 1600 or earlier, I find that all of them have been tillers of the soil."

Perhaps the great majority of the members of the Church of Jesus Christ of Latter-day Saints are alike in the fact that they have come from a long line of tillers of the soil—from common folk. And, to be sure, we should not regret such an ancestry! Rather should we be proud that we are of the common people!

Throughout history the man of modest rank has been used by the Lord to carry out His purposes. In fact, many of the Old Testament prophets, raised from the ranks of the common people, were repeatedly used by the Lord to rebuke the rulers.

The New Testament also abounds in interesting incidents showing the dignity of the common man. We read that in the beginning of the meridian dispensation the word of the Lord came to Zacharias, a humble priest. He was told that through him and his wife should come a son who was to be great in the sight of the Lord. Through his ministry many of the house of Israel should turn again to the Lord, their God.

WITH renewed vigor and enthusiasm, the Apostles continued the propagation of the Gospel after the day of Pentecost. One of the greatest missionaries of the time was Paul, who was converted to the Gospel, following a miraculous experience, as he was engaged in persecuting the followers of Christ. For many years he traveled over Asia Minor and the southeastern part of Europe preaching the Gospel wherever he had an opportunity. Repeatedly he was forbidden to preach in the synagogues. The persecution against him by the religious leaders was so intense that time and again he narrowly saved his life by fleeing from one city to another. Most of his missionary work in the cities in which he labored was done by going from house to house among the common people. His converts came partly from his fellow workers in the tent factories who became impressed not only by his powerful preaching but by the exemplary life he led.

Eventually, the early-day Saints were persecuted and killed, the Apostles were martyred, and the kingdom of God was taken from the earth as had been foretold. When it became time to restore the true Gospel to the earth with its divine authority and blessings, the Lord again turned to the common people to find an instrument for that important work. Not only did He again go to the common people to select a leader for His cause, but among them He chose a boy, untutored and unlearned, and one with the most common name in the world. He was a Smith—Joseph Smith.

Of another Smith who wrote our immortal patriotic song, "America," it has been said, "God tried to hide him by calling him Smith."

Even with two such common names as Joseph and Smith, this youth is universally known throughout the modern world. This is in fulfillment of the prophecy of the Lord when He told Joseph Smith in 1839:

The ends of the earth shall enquire after thy name and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand, and thy people shall never be turned against thee by the testimony of traitors.

It may be wondered why it was necessary for the Lord to select a man not only from the common people but a mere boy at that. The answer is just as apparent as why He chose John from his birth to carry out

his important mission. It lies in the words of the Savior when He said, "Unless ye become like little children ye cannot enter the kingdom of God."

Fourteen-year-old Joseph Smith had not created for himself religious barriers when he was called by the Lord to usher in a new dispensation of the Gospel. He had no old dogmas to destroy. To him one religious belief was as good as another until he found the right one. There were no distinctions or prejudices whatsoever. He had a free and open mind. With such an attitude, he went before the Lord earnestly beseeching Him for information which was the true church of God.

The answer the boy received led later to the restoration of the Gospel and the establishment of the Church of Jesus Christ of Latter-day Saints. Slowly the Church progressed. It was mainly from the common people that it attracted any attention. While the wise and the learned mocked in derision, a few of the common people recognized the new teachings as the restored Gospel of Jesus Christ. Enthusiastic, these few went into the highways and byways of the world, proclaiming their tidings of great joy to all those who would give ear. The news found a fertile soil in the hearts of the common people in every nation where it was taken. One out of every city and two out of every family they embraced the Gospel.

From almost every civilized nation these common people gathered in the valleys of the mountains where they established themselves and the kingdom of God, as foretold centuries before by the Prophet Isaiah. Through the efforts of the common man that kingdom eventually shall fill the whole earth.

God's greatness lies, among other things, in the fact that He considers the insignificant things of the earth. Luke tells us in the tenth chapter how Jesus appointed the Seventy from among the common people who were His disciples and sent them out two and two to preach the Gospel to the various cities which He anticipated to visit later. Shortly they returned and reported with joy and enthusiasm the marvelous things they had experienced on their missionary journey. After listening to their enthusiastic reports, Jesus rejoiced and said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight."

Concerning Unauthorized Publications.

By

PRESIDENT

J. REUBEN CLARK, JR.

Of the First Presidency

REPORTS come to us that pamphlets are being circulated among the people under circumstances that lead some to believe they are published and distributed under some kind of approval or sanction from the General Authorities of the Church. These pamphlets are said to contain extracts from early sermons delivered by the early leaders of the Church, the parts of the discourses printed having to do with world conditions which the compilers of the pamphlets apply to the situation existing in the earth today.

The General Authorities have had nothing whatever to do with the preparation of these pamphlets, nor have they sanctioned or approved their compilation or issuance. When the General Authorities shall wish to do anything of this sort, they will do it under their own names and will not hide their identity behind some Church member.

It is also reported to us that in many cases these extracts as appearing in the pamphlets are in effect garbled and that, moreover, when read in the full text in which they appear, they take on quite a different meaning from what they seem to have when torn from their context. A text should always be studied for its real meaning in connection with the full context.

Furthermore, it is our information that these pamphlets are in some instances being surreptitiously merchandized even in the temples, and also in Priesthood quorum meetings. This should not be done. The temples are holy places; they are not book stores; they are not places in which propaganda is to be carried on. The people are warned against all these perverse activities. Moreover, Priesthood quorum meetings are not book-selling gatherings; they are meetings for the study of the Gospel and the carrying on of the regular Priesthood activities.—*From the October, 1940, General Conference messages.*

As

UNDERSTANDING BEGINS

A SHORT
SHORT
STORY

By
JOSEPHINE
JOY



"I'M SORRY. DID I DO
SOMETHING WRONG?"

ANGER rose in the young woman as her eyes fell upon the youngster who was handling the toys in the tiny toy shop.

Surely here was a child old enough to read the many signs around the store that said: "Please Do Not Handle the Toys."

Yes, anger and many other negative emotions seemed to have been working havoc with her of late. Perhaps it was her health, or was it just a vicious habit that was gaining a hold on her? It was becoming easier and easier for her to flare up in a temper over little things.

Old kindly Dad Jones, the shopkeeper, must be getting soft. Time after time she had seen him give toys to the children to examine and handle. He said it made him happy to see their smiling faces as they played with the toys.

But here was a child, at least ten years old; she could read the many signs. The wigs on the dolls were often ruined because little girls, like this one, fondled them.

She strode quickly over to the

little girl and yanked the doll from the child's arms.

"Can't you read?" she asked, with such feeling and emotion in her voice that the child uttered a little cry.

DAD JONES, together with the child's mother, hurried to the front of the store in time to hear the youngster say, "I'm sorry. Did I do something wrong?"

"Don't you see all the signs asking you not to handle the toys?"

"I'm really very sorry. I won't touch them any more. I wouldn't have handled them if I had seen the signs. You see—I am blind."

Quietly the young saleswoman laid down the doll, turned, and went into the rear room. It was quite a few moments before she was able to hold back the tears and continue her work.

The little girl left the store with the big doll. Dad Jones had given it to her. And the child returned, as strange as it may seem, many times to visit the nice lady and Mr. Jones.

Anger was no longer welcome in a certain young woman's life. Anger had left off where understanding began.

The

THREE CROWNS OF PROGRESS

By GUSTIVE O. LARSON

Director, L. D. S. Institute of
Religion, Cedar City, Utah

ALL Swedes are proud of Stockholm's city hall. And well they might be as its stately tower raises the three-crown symbol high over the islands of that beautiful city. But pride in the Stockholm *Stadshus* is not limited to the Swedes, for it is generally accepted as one of the finest and most distinctive buildings of present-century Europe. It is significant that it was built during the World War. It represents a project of construction in a period of destruction. It stands as a monument conceived and erected through creative co-operation. The three crowns on top of the tower are usually interpreted to represent a political trinity, but I like to think of them as representing the three C's which the building symbolizes—Conception, Cooperation, and Creation.

This constructive trio is fundamental to progress. The Pearl of Great Price records it in operation at the very beginning of earthly experience:

We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. . . . And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. (Abraham 3:24, 25; 4:1.) (Italics ours.)

Here was the conception of a new planet and a purpose behind it. Here was cooperation among the Holy Trinity; and the result was the launching of a creative project in which you and I are privileged to participate even in our day. We are playing a part in that great project launched before the beginning of this world. Let us not forget the lesson symbolized in the Stockholm city hall and seek to incorporate the three C's into our daily program: Let us conceive the beautiful; let us strive to give that conception outward expression through creative effort; and finally, let us cooperate with each other so that together we may broaden our range of conception, multiply our forces of creation, and strengthen our power to preserve the beautiful in life.

How A CHILD

Can Learn

THE TEN Commandments

BY

HAROLD L.
SNOW, M.D.

ONE can easily learn the Ten Commandments by number, and recall any one or all of them with ease. Not long ago I taught a five-year-old child the Ten Commandments in a very few minutes. A little review will so firmly fix the commandments in one's mind that they will never be forgotten.

Place your two hands before you with the thumbs pointing toward each other, and the fingers pointing up. With your hands in this position, start at the left and number your fingers and thumbs from one to ten.

Starting with the little finger of the left hand, we label it "Love the Lord"; the ring finger we label "Pray to God only"; the middle finger "Do not swear"; the index finger "Keep the Sabbath holy"; and the thumb "Obey your parents."

The thumb of the right hand is labeled "Do not kill"; the index finger "Keep pure in body and mind"; the middle finger "Do not steal"; the ring finger "Do not lie or gossip"; and the little finger "Do not long for other people's things."

The first five commandments are represented by the four fingers and thumb of the left hand. This left arm extends forward from the heart. This group of five commandments represents the first of the Savior's two great commandments: "Love of God."

The last five commandments are on the thumb and four fingers of the right hand, the arm of which represents work, or service to our fellow man. This second group of five commandments represents the second great law that Jesus gave: "Love of fellow man."

POCATELLO STAKE AGRICULTURAL ADVISORY COMMITTEE ACTIVITIES

By A. Y. Satterfield,

Stake and Regional Chairman,
Agricultural Advisory Committee

ABOUT a year and a half ago our stake authorities chose a committee of three to act on agricultural work in the Welfare Plan. One of the first things we did was to send out a questionnaire (similar to one sent us by the General Committee). From the excellent response to the survey we learned that the farmers of our stake, like the rest of the farmers, were needing higher prices for their products or else a change of farming that would bring them more money. Also we learned that they needed to buy

Committee, we have paid particular attention to undeveloped irrigation water rights, impounding of water for irrigation purposes, etc. In the first ward in which we organized an advisory committee, we asked the question, "How many men in the ward would farm if conditions would permit?" Their answer was that at least twenty, mostly young men, now desiring to go to the city or somewhere else, would do so.

We learned from the same group that a stream of water originated and ran through the ward, running to the Pacific Ocean, via Snake River, for seven months of the year, and that they had at least two excellent dam sites, one of which had been surveyed by the government. If the water were impounded, it would irrigate much of their fertile, now almost worthless, land (because of the lack of water) to support these twenty, perhaps more, families and enable them, as one brother said, "to keep their own people, in most cases their own sons and daughters, home where they would much prefer to be."

The ward committee got busy, and, with our stake committee's help, are making the necessary moves to secure the water and financing. It is something they should have done before. By any further delay, their rights and opportunities to get the water would soon have been lost to others below them.

As we proceeded with our further organization, we found these same conditions existing in other wards, and our committees have helped them do the necessary things to protect their water rights and increase their irrigable lands. If present plans materialize, homes should be made available for several hundred families right here in our own stake, on lands that are now idle and growing nothing but sagebrush. We expect to follow this through to completion.

We are advising—yes, insisting—that each quorum develop one or more projects, and in some instances these projects become ward projects.

The Eighth Quorum of Elders, residing in North Pocatello Ward (Tyhee), accepting the recommendations of its agricultural committee, decided to raise sugar beets as a 1940 project. They secured nine acres of land. All turned out and fertilized it in one day. Through the fine leadership of its presidency, J. E. Stuart, Ray Parkinson, Jesse Cherry, and Mathel Hale, they have finished this project. Here are the figures: the quorum has ninety-one members, of whom sixty-two helped in actual labor or donation by paying

(Concluded on page 756)



EIGHTH QUORUM OF ELDERS HARVESTING SUGAR BEETS ON THEIR NINE-ACRE CHURCH WELFARE PROJECT, NORTH POCATELLO WARD, POCATELLO STAKE

cheaper, needed better markets, etc., and that they were willing to cooperate in any reasonable way to remedy this condition, for they had faith in our plan because the Priesthood of the Church was back of it.

We also learned as a result of our survey that about one hundred and fifty families in our stake, mostly young men and women just starting in life, desired farms and acreage homes in order to produce their own livings; but they needed help. Most of these people were sons and daughters of our good L. D. S. people of this and other stakes of Zion.

Our procedure in providing assistance has been as follows: When all are united on what is wanted, we confer with the Priesthood quorum presidency and bishopric (both of whom may or may not have been in the Agricultural Advisory Committee meetings) and get their authority and cooperation for putting over the project.

Following the first suggestion in "Duties of Agricultural Advisory Committees," received from the General

WHEN MISSIONARIES RETURN

By VIRGINIA RICHES

Any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoted. And they shall not go hungry, neither athirst.—Doc. and Cov. 84:80.

THE above scripture is a promise unto those who are sent to preach the Gospel, and in one sense points directly to the returned missionaries of the Church, urging them to remain faithful in forwarding the work of the Lord. With this ideal in mind the returned missionaries of the East Central States have joined together in an association known as the "East Central States Returned Missionary Society."

This society has a three-fold purpose: first, to keep its members active in the work they learned to love in the mission field; second, to keep the links of friendships made in the mission field welded for an eternity; third, through their words and actions to instill within other young people of the Church the desire to serve the Lord as missionaries.

In addition to holding monthly temple excursions and religious study classes, of which William T. Tew, former mission president of the East Central States, is now the instructor, letters are sent periodically by the society to the various bishops, requesting the opportunity to give a program on Sunday evening as a means of keeping the members of the association active.

In appreciation of one of these programs, a communication was recently received from a non-member of the Church by the Church Historian's Office. Written by Flo Whittemore of Ashton, Idaho, excerpts of the narrative follow:

One of the happiest Sundays in the history of Ashton Ward, located in eastern Idaho, was experienced Sunday, September 1, when a group of twelve members of the East Central States Missionary Society spent the day with us. Elder Glen Myers of Ashton, who fulfilled a mission in the East Central States, had extended an invitation to the Association some weeks previously asking if a missionary Sunday could be arranged. His answer was a telegram from Elder Delmer Simpson, President of the Society, advising that fourteen members of the Society would meet with us September 1st. News of the event was spread as much as possible in every direction, and we looked forward eagerly to our big day.

Two of the missionaries who had planned to come were unable to make the trip; but the twelve who came lacked no enthusiasm to make the day one to be often remembered for its inspiration, encouragement, and helpfulness. On the tour were: Elders Delmer Simpson, Odell Webb, and Sisters Virginia Riches, Clara Brasher, Gladys Wenberg, Irene Nielsen, Ione Johnson, and Mabel Jones of Salt Lake City; Elders Owen L. Cox and W. W. Taylor of Idaho Falls; Fenton C. Tyler of Ucon, Idaho; Elder David L. Madsen of Riverton, Utah; Elder Glen Myers of Ashton. . . . Each made some contribution at one of the three meetings held during the day—a kind of conference which all too soon came to a close. . . .

All of the talks were full of inspiration, encouragement, and enthusiasm; and the songs sung and music played gave an altogether beautiful and appropriate setting to the services.

Just a few of the highlights: Elder David Madsen, in speaking of various attractions in the world which tend to draw us away from M. I. A. work and Church service in general, said: "A little wouldn't hurt, but it's always the little that leads to the lot."

Sister Ione Johnson, a former missionary of the Northwestern States, told of a small Sunday School of the Church located in Fairbanks, Alaska. She told how one family of nine members compose this school, but they have a perfect Sunday School organization, and follow the *Instructor* just as closely as larger schools do. "Their faithfulness and interest should be an example to all of us wherever we may live."

Sister Irene Nielsen told of the evening she was to deliver her farewell missionary sermon. The service was to be held in a small building; a severe storm which came up just at meeting time put the electric power lines out of commission. Nothing could be done immediately to restore the lights, so one of the brothers placed his automobile squarely in front of the open door and turned on the car lights. Focused as they were on the speaker's stand, Sister Nielsen stood in full view of a congregation which she herself could not see. . . .

The missionaries concluded their visit with a day's tour of Yellowstone Park, stopping long enough at the home of Brother and Sister George Edginton to enjoy a watermelon feast before returning to their homes.

Only a group of live young people could put so much into a day as this group packed into the Sunday spent in Ashton Ward, for besides the three Church services, there were luncheon, visiting, and singing at Edginton's between morning and afternoon meetings; and between afternoon and evening meetings, there was dinner for the girls at the home of President and Mrs. H. A. Hess, and for the boys, dinner at the homes of Mr. and Mrs. Dimond Loosli and Mr. and Mrs. Edginton.

Ashton Ward deeply appreciated the services of these young people of the Missionary Society!



ACROSS TROUBLED WATERS

SOME EXPRESSIONS OF QUIET
CONFIDENCE FROM THE
WAR ZONE.

Sheffield,
Yorkshire, England.
August 19, 1940

"Mr. Therald N. Jensen:
"Dear Brother Jensen:

"As I take up my pen, I note that it is now ten years since we agreed to write each other and this in remembrance of the day when you, as a servant of God, took our baby into your arms and gave her the name of Barbara, and a blessing.

"How many things have happened since that eventful day, what joys, what sorrows, what anxious moments, what experiences; and the result of all these things is the learning of the great lessons of submission and limitation, the realization of the truth that life will only work one way and that God's way. . . .

"This is indeed the hour of man's extremity; the great edifice of human wisdom—evidenced in the apostate churches and the governments who labor not under the inspiration of heaven and who fashion God according to their selfish designs—is beginning to crumble.

"With the pure eye of the restored Gospel of Jesus Christ, we can pierce the mists of sorrow and blood now threatening and see the dawn of a more glorious day—even the day when right shall triumph over might. . . . when the towers of Zion shall rise in every land. . . . when legislative councils shall not sit without the Lord, when the monies expended for destructive purposes—war, liquor, tobacco, etc.—shall be expended for the spreading of truth and instruction in its application. . . .

"Well, Brother Jensen, forgive me for giving vent to my feelings before inquiring how Sister Jensen, yourself, your parents and all the folks with whom we have been acquainted are getting along. I trust that as you all contemplate the unhappy conditions of war-torn Europe you will continually lift your voices in appreciation of gratitude to God for the privilege which you enjoy by living in that favored land of Joseph. The desire to enjoy that privilege has not diminished with the passing of the years, but the time of destiny for the Saints of these lands is now upon us, and my hope for the present is that I might

in some small way help to hold the fort in this difficult period and encourage all to be resolute and steadfast in righteousness that we might have a place prepared for the day when many shall come into the fold, as most assuredly they will, and when our missionaries shall return for a season to gather out the honest in heart.

"Well, I guess you must often wonder just what our position is now that the floodgates of hell have burst open and the raging torrents of oppression and hate are surging forward. Well, the flood has not reached us yet, and, provided the people of this land will let true Christian principles be the criterion by which they express their thoughts and actions, that flood of vengeance now so threatening, never will reach us. Our food provision so far is quite good, and generally speaking life is pretty much the same except, of course, for the long waiting hours and all other excitement common to this modern warfare.

"For the present, the British people have accepted the slogan 'Go to it,' and this with a will to win. God grant that we may win and may our victory be one in which all evil is overcome. May victory bring with it understanding and appreciation of the other fellow's point of view. May it be a victory that will oppress no one but give even to the vanquished the fundamental privileges upon which can be built the more abundant life.

"And so for a season I bid you adieu and pray that a safe passage may be granted to this epistle. A line from you will be greatly appreciated. Give our love to all and tell the Saints in Zion we miss the missionaries so much, but we stand firm, undaunted, and convinced in our hearts that as long as we are faithful the Lord will be mindful of us, and though bombs may continue to drop and though invasion may threaten, the promises of God shall all be fulfilled.

"Sister Bailey and the children join with me in sending love and greetings to all.

"Sincerely, your brother,

GEORGE H. BAILEY."

Worthing, Sussex, England,
July 20, 1940

"My Dear Uncle:

"EVER so many thanks for your letter and Bible [Book of Mormon]. It is very kind of you and we are delighted with it. I am reading some each evening and am just reading of the death of Nephi and am sorry he has passed over as he is such a good soul. There is a lot to learn from this book, and it's all good, too. Before the time arrives for me to pass over, I do hope I'll learn much of real good, and I'll get a lot from reading this book; so you see, Uncle, what you have done to help.

"Wars don't last forever, and one day this present one will be over and we shall commence on a new idea of living and helping one another irrespective of what nationality we are. . . . There is plenty in this world for everybody, and the great Creator has not kept one single thing short. Yet to hear some of these leaders talk one would think that money is a thing which is sent by God, and only a certain amount at that. It seems to me it is time we stopped worshipping money and worshipped God, not because we are afraid or in trouble, but worship Him and love Him because of His love for us. There is no doubt we are brought up from the cradle to love money first and last, and it's a very wrong teaching.

"For now, goodbye, with love from us both, and looking forward to your next letter.

"Your loving nephew,

E. THORNE"

THE LORD LOOKETH ON THE HEART

By GASTON CHAPPAUIS

Recently returned from conducting the affairs of the French Mission

THOUSANDS of men and women die annually of various heart diseases. Indeed, statisticians tell us that the death toll resulting from heart ailments far exceeds that of any other disease, be it contagious or not. Of course, we know that all do not die who are thus afflicted. Many keep on living, to a ripe old age sometimes, but they do so at the price of constant watchfulness and by submitting themselves to numerous restrictions; for instance, they must avoid strenuous sports or exercises, undue strain or fatigue; they must watch their diet and otherwise be on the alert every minute of their existence, lest they be stricken suddenly and without warning. A slight departure from this rigid code may prove fatal.

This helps us to realize the great importance of the heart in the health and natural life of man. Of all the organs, tissues, and parts that make up the human body, the heart is paramount because life centers about it. A total failure means certain death; partial failure, life at a much decreased pace. All those who suffer from any heart trouble are well aware of this fact.

There are other thousands who suffer from another kind of heart ailment, who unfortunately are not always aware of it. We mean of that heart which is the seat of human feelings and emotions, through which flows not blood, but the milk of human kindness. Selfishness and greed, the *arteriosclerosis* of this organ, harden it and interfere with its proper functions. The harboring of ill-feeling or hatred hinders the warm and spontaneous impulses of this highly sensitive organ. If these dangerous conditions are not remedied, if the patient does nothing to halt the progress of these deadly diseases, he is putting his spiritual life in great jeopardy. And when the toxins of egoism, greed, hatred, or lust find their way into this circulatory system, the heart gives way, and sure spiritual death must follow. Listen to the words of an eminent moral physician, the Apostle Paul; he says:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and

all knowledge; and though I have all faith, so that I could remove mountains; and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

In other words, the smile of the face or the gift of the hand are of no value if the heart has ceased to throb and to pour generously the "milk of human kindness" into the channels of human relationships. In our spiritual life, it is not so much the act of charity which counts, but the motives behind that act. Far too often there is a selfish motive behind an otherwise kind or generous act.

Are there not, for instance, too many Christians who think that obedience to certain of the Lord's commandments will excuse or atone for disobedience to others? Are they not far too numerous who think that by rigidly observing the Sabbath or by paying the tithes on the mint and anise and cummin, they can escape the weightier matters of the Law? Unto such we can only repeat the words of the Savior: "Except your righteousness exceed the righteousness of the scribes and Pharisees, you shall in no wise enter into the kingdom of heaven." We know we must keep the whole law.

The Apostle James tells us, "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." And since charity—or love, as it is more appropriately called—is the *summum bonum* of the whole Gospel plan, any word or deed that does not come from the heart is of little or no value. Our hearts must be right, if we expect to enjoy a normal spiritual life.

And while men might easily be deceived by a seemingly righteous appearance, by many acts of philanthropy and charity, the Lord, who is able to read men's thoughts and knows all the intents and motives behind their every action, cannot be deceived. See how He admonished the Prophet Samuel, a man endowed with an unusual gift of discernment, when the latter was selecting the new king to replace the disobedient and rejected Saul: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."



FAIRBANKS BRANCH SUNDAY SCHOOL, TAKEN ON SUNDAY, OCTOBER 6, 1940. ELDERS FOLLAND AND HEWLETT ARE IN THE LOWER RIGHT-HAND CORNER OF GROUP. THERE ARE FORTY-SIX MEMBERS AND SEVEN INVESTIGATORS IN THE GROUP.

MISSIONARIES *In the North Country*

Fairbanks, Alaska
October 12, 1940

Dear President and Sister Smith:

AND so the snow with below-zero weather comes to our northern country. Furs and warm clothing are proving to be the most popular items of discussion here in Alaska this week. Yesterday morning we awoke to see a strange scene of beauty with glistening snow making each twig of every bush and tree appear as a white jewel.

Every home has double windows and doors here in Fairbanks. The extra pair are called storm windows, which help to keep the cold out. Elder Hewlett and I have been invited to go "mushing" with a dog team. We will dress in "Parkas" and play Eskimo. I wish you could all be here with us to enjoy this beautiful Alaskan country in the winter. It is entirely different from when we arrived two months ago. In July the sun would shine for about twenty hours each day, while now the sun shines only for a few hours in the early afternoon. The moon at night does not move over our heads as it does back home; rather, it follows a circular course just a few feet above the horizon.

Our first M. I. A. meeting (the first to be held in Alaska, we believe) last Wednesday night was a grand success. We and the officers were certainly happy to welcome over one hundred fifty people to this combined meeting and social. Elder Hewlett and I wrote an article for the paper wherein we announced the purposes and activities of the M. I. A. The headlines of this article were: "Brigham Young Youth Program Inaugurated in Fairbanks." Our young members of the Church are popular here in Fairbanks both at the college and at the high school—they invited all of their friends. We followed the usual preliminaries for an opening Mutual meeting, introducing the officers and the year's work, etc. Later we played games, had refreshments, and our guests danced to phono-

EDITOR'S NOTE

As part of the activity of the Northwestern States Mission, two missionaries, Elders Lorin G. Folland, Jr., and Lester F. Hewlett, Jr., are now laboring in a northern outpost—Fairbanks, Alaska, where the Church has a growing branch. As winter closes in on this far northern land, these missionaries report to their president, Nicholas G. Smith, by letters from which these excerpts are taken.

graph records. . . . It is a joy to see how the Church activities provide for a happy, well-balanced life. Each day my appreciation of life and for the restored Gospel grows.

We are holding meetings every night and some in the afternoons. We are lending and selling several copies of the Book of Mormon. . . .

The accompanying picture is our Fairbanks Branch Sunday School. There were over sixty people present. . . .

Our first basketball game will be next Friday evening. The team is proving to be an excellent means of getting our young people interested in the Church again. There were nine young Mormon boys (our age) out to the practice last night. After our vigorous exercise last night, Elder Hewlett and I can hardly walk this morning. . . .

Sincerely your brother,

Elder Lorin G. Folland, Jr.

Fairbanks, Alaska.

Dear President and Sister Smith:

THIS week the word "North" takes on an added significance. . . . We are now able to realize that we are in the "Heart of Alaska." In other words, winter has come to this polar bear region. . . . Last night for the first time this season the temperature went down below zero, but it was nothing according to the natives. . . . The cold up

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They Saw —IT THROUGH—

By HANS H. HART

AN ANCIENT sage once wrote: "Obedience to known truth is the king's highway to that which is still beyond us." Most of the great and noble achievements of mankind are the result of tenacity to a purpose or ideal and are carried on in spite of bitter opposition and ridicule.

Lester Pfister, an obscure Illinois farmer, has risen to the pinnacle of the agricultural world by adherence to the above maxim. Visualizing a better strain of maize, he worked through years of disappointment, ridicule, and adversity. His development of hybrid corn has revolutionized corn-belt farming. Not long ago the world's highest award to corn-growers, "The Championship Ten-Ear Display," was awarded to C. E. Troyer of La Fontaine, Indiana, on an entry of hybrid corn, a tribute to a man who did the thing at which others had scoffed.

Fernando Magalhaens and his friend, Ruy Faleiro, served well their native Portugal. Ill-rewarded by the country of their birth, and despised by the dominant church of their day, these noble men with a burning desire to prove a truth to a doubting world entered into the service of Charles the Fifth of Spain. Expressing his belief of a matter which resulted in changing the entire trade routes of the world, Magalhaens said in words that will forever live, "[They say] the earth is flat but I have seen its shadow on the moon and I have more faith in a shadow than in [them]." Every school child knows of these intrepid men and their history-making discovery. Obedience to truth again led to victory.

In 1839, another truly great man rose above the conditions of his surroundings and gave to an intolerant world a literary masterpiece—words of comfort and inspiration to his downhearted followers, words that will ring down through the ages. From the dank and vermin-infested hell-hole known as Liberty Jail, where he and several of his trusted companions had been unjustly incarcerated for months, Joseph Smith penned under the guidance of inspiration the beautiful one hundred and twenty-first section of the Doctrine and Covenants. Who does not thrill to these comforting words?

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes."

And these words were written under conditions almost too abhorrent to describe. Know the truth and it shall make you free!

All honor to the great and humble men who have "carried on" and have not flinched or whimpered when opposition, persecution, ridicule, and adversity confronted them.



Christmas Books for Children

BY MARBA C. JOSEPHSON

THIS IS FREEDOM

(Rhoda Nelson. Dodd, Mead and Company, New York, 1940. 302 pages. \$2.00.)

EVEN those who are older than the ages of 12 to 15, for whom this book is avowedly written, will find this book engrossing. The author has surprisingly enough recaptured the spirit of high adventure that moved in the hearts of men in the 1840's and she also has caught a deep vision of the spirituality that made the Mormon pioneers leave all that was dear

without the little human group when the Christ was born. The greatness of the story lies in its simplicity and its humanity—the message we need so much today.—*M. C. J.*

STORIES TO READ AT CHRISTMAS

(Elsie Singmaster. Houghton, Mifflin Company, New York, 1940. 231 pages. \$2.00.)

IN this collection of seventeen Christmas stories by a well-loved writer, the storyteller will find many which he will love to use for church and social gatherings. Fortunately the stories are short enough that no great amount of cutting will be necessary for those who wish to retell them.

These stories, all of which except one were published, appeared in such well-known magazines as *The Delicater*, *The Classroom*, *The Woman's Home Companion*, *This Week*, *The Pictorial Review*, *The Ladies' Home Journal*, *The Youth's Companion*, as well as other leading periodicals.

CHRISTMAS IS COMING

(Edited by Manley H. Jones and Illustrated by Charlotte Becker. Houghton, Mifflin Company, Boston, 1939. \$1.00.)

THIS LITTLE book is a collection of stories and poems which children will adore to hear and memorize for school programs. Most of the poems and stories are completely new ones which will be fun to tell.

SALUTE

(Written and Illustrated by C. W. Anderson. Macmillan Company, New York, 1940. 64 pages. \$1.50.)

THIS is the story of the boy Peter, who had always loved horses, and his horse Mohawk and how Peter cured the horse, won a race, and bought a brand new pony that he named "Salute." The lithographs which freely illustrate the book were all drawn directly on zinc plates. Consequently they have a rich depth and aliveness in their reproduction.

The author will be remembered favorably for his previous work in *Black, Bay, and Chestnut*, a fine book for horse-lovers of all ages.—*M. C. J.*

RHAMON, A BOY OF KASHMIR

(Helviz Washburne. Illustrated. Albert Whitman and Company, Chicago, 1939. 125 pages. \$2.00.)

MANY have heard glowing tales of the Vale of Kashmir, a beautiful moun-

tainous region of northwestern India. In this child's story, young people will find a pleasurable introduction into the customs and geography of that region through the story of Rhamon, a little lame boy, who found favor with the Rajah of the Kashmiri. The illustrations, in full color, by the talented Roger Duvoisin, add to the delight of the book.—*M. C. J.*

LISTEN, MY CHILDREN

(Edited by Gertrude Harrison. Henry Harrison, 79 Fourth Avenue, New York, 1940. 389 pages. \$3.00.)

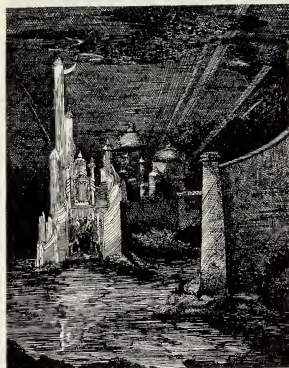
MRS. HARRISON felt that there are too many anthologies made from poetry which adults believe children should enjoy reading than from poetry which children do enjoy reading. In this anthology of modern poetry, she has collected many poems which children will enjoy listening to and which they will enjoy reading for themselves.

The book is cleverly illustrated and will be used by even the youngest for that reason. Surely this is a book which will repay reading to children, for its selections will stimulate their active imaginations and will also help them improve their literary tastes.—*M. C. J.*

ABRAHAM LINCOLN

(Written and Illustrated by Ingrid and Edgar d'Aulaire. Doubleday, Doran and Company, New York, 1939. \$2.00.)

ARTISTICALLY a triumph, this book will appeal to adults as well as to children.



By Lorraine Woodhouse.

to them rather than give up the faith which they had embraced. Into the story of Thad Hart, a bound-boy who is befriended by the Olivers, who are Latter-day Saints, the author has woven also something of mystery in that Thad must solve the mystery of his father's disappearance and the knowledge that the Indian Singing Owl had of the mine his father was seeking.

When Thad has fulfilled the agreement he made with Stephen Oliver, he realizes that his freedom lies with the Saints, whose sufferings he has endured and whose faith he has witnessed.—*M. C. J.*

ALL THROUGH THE NIGHT

(Rachel Field. Macmillan Company, New York, 1940. 50 cents.)

THIS Christmas book will find a ready market for those who wish to recapture and help others recapture the spirit of the first Christmas when the beasts of the stable and the birds of the air in their kindness



It is illustrated with lithographs in five colors. The story is told in a delightfully refreshing manner which makes old facts attractive.

This book should be in the libraries of all children up to the age of ten. If the earlier book on George Washington by these same authors has not already been purchased, it should also be added to the permanent bookshelf.—*M. C. J.*

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Poetry

THE FRIEND

By Annie Wells Cannon

AMONG the common things of life
Her days were spent.
She sought the ways of peace—not strife—
And knew content.

Around her door where flowers grew
Sweet children played.
Their laughter and the song of birds
Sweet music made.

The bees hung 'round her garden gay.
She smiles to think
That from her flowers she could give
So sweet a drink.

Not strange it seems that 'round her hearth
True friends abound,
When among these lonely, tender things
Her heart they found.

HEARTHSTONE

By Grace Sayre

HERE in this humble home I light the
candles—
Their flame to burn and shed a mystic grace,
Knowing each little home must be the
symbol
Of love kept burning on an altar-place.

And here shall come the guests with day-
light's ending—
Guests in need of friendship's sacred hour
When love transcends each simple brave
endeavor,
And homes in peace shall find their perfect
flower.

SEASONING

By Ernestine Mercer

SNOW is winter's sense of humor—
Chuckling valleys, rippling hills,
Frivolous fences, skiers tumbling,
Flippant pavements, doctors' bills.

Sharply pointed, deftly rounded,
Icicles are winter's wit,
Slender thrust of brittle laughter—
Earth and mind remember it.

ADVANCEMENT

By Bergeta Williams

YOU were so young when first you went
away,
And I had taught you all the things you
knew.

It will seem strange to have you say,
"Come, dear, and I will show you
How this or that is done," but, oh, I know
It will be true some day because your
questing spirit

Has gone exploring far beyond my uni-
verse, and so
When I shall come to greet that distant
dawn,

You will be there to take my hand
And lead me down some old familiar path,
Forgotten since my feet knew earthly land.
Then I shall hear the music of your voice,
And hearing, smile into your eyes,
Marveling that you have grown so strong
and wise!

THE CHRISTMAS GIFT

By John H. Squires

OBETHLEHEM,
Thou sacred gem
Close nestled by Jerusalem,
By God's decree,
Thou art to be
The place of Christ's nativity.

Without array
Or great display,
To earth He'll come in God's own way;
No pomp or pride
Shall herald wide
That He has come our lives to guide.

To a manger
Came this stranger,
Kept by angels free from danger;
A little guest
On mother's breast,
God's greatest gift made manifest.

Without acclaim
The humble came.
To see the babe, their only aim;
Oh, could but we
As earnestly
Behold the sight they came to see.

A wondrous sight
That brings delight
To all who watch this holy night;
Foregathered here
Are men sincere
Who came to see this babe so dear.

The wise men kneel;
They surely feel
The truth that Christ will soon reveal;
For from afar
They saw the star
And now the pearly gates ajar.

The message then,
"Good will to men,"
Must echo through the world again.
Each nation must
The other trust,
And ever seek to be more just.

The awful strife
We see so rife
Must disappear from human life.
Then speed the day
When all men may
In kindly deeds their love display.

For all on earth
Must be of worth
Whatever has been their chance of birth.
With cheerful mind
We'll surely find
A thousand ways to be more kind.

Forgive, forget,
And do not let
A thought of hate this day beset,
But ever try
To magnify
The love of Him who dwells on high.



A PRAYER

By Zara Sabin

DEAR God, let me be tolerant today
Of others' failings as I would my own,
Remembering the while, they may
Be bearing burdens I have never known.

Let me not judge, for it is written so,
But leave all judgments, always, unto Thee;
And haply, doing this, may surely know
My own faults are forgiven graciously.

STORMS

By Catherine E. Berry

THERE is a stillness in the air tonight,
Strange quiet, after Nature's fury dies.
An hour ago the clouds were shot with
light,
And thunder echoed from the heavy skies.
Rain lashed the trees, swept petals from
the flowers,
And ran in gushing rivulets down the hill,
Hard driven by some great and unseen
powers;
Then suddenly—the night was calm and
still.

There is a stillness in my heart tonight,
Strange quiet now that you have come and
gone.
And stars that glitter now with lovely light,
Will blink and fade, and all too soon the
dawn
Will break in splendor—but this will re-
main . . .
The wreck of storms, the memory of pain.

THE SNOWSTORM

By Beatrice E. Linford

I GAZE upon trees and shrubs laden down
With a white breath-taking beauty;
Some mystic transforming magic must have
Overtaken them in the night.

In the first rays of the delighted sun
The graceful boughs bow shining heads;
The lowly fence-posts pose with tall caps
on.

Dead hollyhock stocks are regal.

My soul is all but out of me this day,
Such indescribable beauty
Holds me in awe of some power divine
That can do such things to old trees.

CINQUAIN

By Afton G. Peterson

THE sun
Is gone but leaves
Her mauve and rose delight
To linger through the darkness of
The night.

Thus lives
Spent gloriously
Leave, when they fleet away,
A pattern rare for man to trace
Each day.



The Church Moves On

BIG COTTONWOOD STAKE CREATED BY DIVISION

STAKES of the Church numbered 133 when, on October 20, the Cottonwood Stake was formed to form an additional unit, the Big Cottonwood Stake, comprising Cottonwood, Holladay, Mt. Olympus, South Cottonwood, and Winder wards, with a total membership of 4,066. Remaining in the Cottonwood Stake are the Bennion, Grant, Mill Creek, Murray First, Murray Second, and Taylorsville wards, comprising a total of 5,918 members.

Former bishop of Cottonwood Ward, Irvin T. Nelson, was appointed to preside over the new stake, with T. Colbie Stayner as first and George Carlos Smith, Jr., as second counselor.

The incumbent presidency composed of William S. Erekson, stake president, J. Ephraim Wahlquist, first, and Verl F. McMillan, second counselor, will continue to lead the Cottonwood Stake. New high councils were sustained in both stakes.

Presiding at the reorganization were Elder Stephen L. Richards of the Council of the Twelve and Elder Rufus K. Hardy of the First Council of Seventy.

WARD CHOIR FESTIVALS ARE NEW DEVELOPMENT

AFESTIVAL program intended to give prominence to the ward choir as a leading musical organization and designed to set a standard of excellence in the selection and performance of sacred music throughout the Church is being inaugurated under the auspices of the General Church Music Committee.

In the course of two years, music festivals will be conducted in every stake. Ward choirs in each stake will combine in the preparation of festival numbers, the stake rehearsals to be under the supervision of the General Music Committee, with N. Lorenzo Mitchell as their representative. Stakes have been grouped geographically, the stakes in each group to stage the festival simultaneously at the time appointed. Rehearsals for the first group of stakes—Malad, Portneuf, Pocatello, Blackfoot, Idaho Falls, North Idaho Falls, Rigby, Shelley, Rexburg, Yellowstone, Teton, Minidoka, Burley, Cassia, Twin Falls, Blaine, and Raft River—have already been held.

The selections to be sung in the festivals are contained in a new book issued by the General Church Music Committee entitled "Festival Anthems." Chosen with great care, among the selections are some of the best known in the field of sacred music. Church composers represented are George H. Durham, N. Lorenzo Mitchell, J. Spencer Cornwall, B. Cecil Gates, and

Tracy Y. Cannon. Included also are works of Handel, Mendelssohn, Coleridge-Taylor, Bach, Maunder, and Sullivan.

GEORGE D. PYPER HONORED ON EIGHTIETH BIRTHDAY

ACTIVE and in good health, on November 21, George D. Pyper, General Superintendent of the Deseret Sunday School Union, reached his eightieth birthday. On the day preceding, the occasion was noted by a host of friends at a public reception held in the Brigham Young Memorial Building, which followed an informal dinner party given by Superintendent Pyper's associates on the Sunday School General Board. Elder Pyper, who was manager of the old Salt Lake Theatre until its close, is also first vice chairman and treasurer of the General Church Music Committee.

MISSIONARIES RETURN FROM SOUTH SEAS

RECALLED from Australia, New Zealand, Samoa, and Tonga—areas of possible danger in the ever-widening theater of war—sixty-six missionaries of the Church arrived in San Francisco on the S. S. *Lurline* early in November, twenty of whom were released, the remainder reassigned to new fields of labor in the States. An additional twenty-one Elders, also evacuated from the South Sea island missions, will continue their work in Hawaii. Missionaries are also being taken out of South Africa and Tahiti. Elders have not yet left Tahiti, but those from South Africa are now en route home. For the present, mission presidents in the affected fields have been instructed to remain at their posts.

Reassignment and release of the eighty-seven missionaries already evacuated follow:

Australian Mission

Released: Joel R. Bryan, Tooele, Utah; Eric I. Bundy, Hollywood, California; James Judd, Jr., La Verkin, Utah; Jean W. McDonough, Salt Lake.

Transferred to California Mission: Henry E. Bird, Malad, Idaho; Albert G. Brain, Jr., Salt Lake; William H. Edwards, Delta, Utah; Stirl L. Empey, Pocatello, Idaho; Robert P. Kirkman, Twin Falls, Idaho; George W. LeBaron, Santaquin, Utah; Albert R. McMullin, Barnwell, Canada; Delwyn D. Wilde, Iona, Idaho.

Transferred to Hawaiian Mission: Danford F. Greene, Salt Lake; Henry Jensen, Riverton, Utah; Walker P. Mabey, Bountiful, Utah.

To Northwestern States: Charles W. Arnett, Franklin, Arizona; Claren R. Colard, Salt Lake; Wallace D. Ellison, Waterton Park, Canada; Albert G. Everett, Salt Lake; Earl L. Francom, Payson, Utah; Stanley R. Fuller, Pine, Arizona; Grant M.

(Concluded on page 739)

NATIONAL SCOUT LEADER CITES ROLE OF CHURCH

"SENIOR SCOUTING in Utah is far in advance of the rest of the nation because the L. D. S. Church taught it to us," stated Dr. Ray O. Wyland, national director of education, B. S. A., during a recent visit to Utah Scout leaders in Salt Lake City. He said that for fifteen years Utah has led all states and the L. D. S. Church has led all churches in percentage of active Scouts.

Present at a special Lion House luncheon honoring Dr. Wyland were President Heber J. Grant; George Q. Morris, General Superintendent of the Y. M. M. I. A.; Dr. Franklin S. Harris, President of Brigham Young University; and Dr. Frank L. West, L. D. S. Church Commissioner of Education.

B. Y. U. OBSERVES FOUNDING ANNIVERSARY

APPROPRIATE exercises on October 16 marked the sixty-fifth anniversary of the founding of Brigham Young University, Church school which had its origin in a deed of trust from Brigham Young. Speakers for the occasion were President J. Reuben Clark, Jr., of the First Presidency, Elder John A. Widtsoe of the Council of the Twelve, and Dr. Franklin S. Harris, president of the university. In delivering the principal address of the day, Dr. Widtsoe spoke on "The First Vision of Joseph Smith."

Present enrollment of the school is more than three thousand students, representing most of the states in the union and many foreign countries.

DEATH TAKES ACTIVE CHURCH, CIVIC LEADER

ALIFE of service to Church and community was ended October 8 with the death of William Murdoch, city commissioner of Salt Lake and an active member of the Twentieth Ward, Ensign Stake. At funeral services held in the Assembly Hall on Temple Square, the late commissioner was cited as a man whose administration had been a credit to the city and whose personal integrity and character had been an example for all who knew him. President David O. McKay was among the speakers.

Born September 15, 1878, in Heber City, Utah, Elder Murdoch rose from the position of obscure neighborhood grocer to a place of leadership in the organizations of his trade and finally to an important seat in the city government. He was elected to the city commission in 1935, and in 1939 was re-elected, polling the largest popular vote ever given a Salt Lake City commission candidate.

(Continued on page 734)

The Church Moves On

(Continued from page 73)

INDIAN EYE-WITNESS OF PIONEER SCENES VISITS SALT LAKE

FOR the first time in forty years, Chief Nannan, also known as Tecumseh, who as a stripling Indian boy stood by his father, the great Chief Tabby, and watched Brigham Young and the Mormon Pioneers come down the Emigration Canyon trail, came to Salt Lake as a sightseer late in October with other descendants of Utah's original rulers. The centenarian called on President Heber J. Grant.

Chief Nannan's father, Chief Tabby, was the friend of Brigham Young and the Mormons and made treaties with them.

With the visiting group of Indians, now living at White Rock, were Pete Arkansas, grandson of Chief Walker, his wife Beverley, and their son Louis. Chief Walker, known in his day as the "great outlaw," and now recognized as the most skillful warrior of the Great Basin Indians, admired Brigham Young because the Mormon leader had "only one tongue."

"BELIEVE IT OR NOT" FEATURES MORMON HANDCART MIGRATION

ROBERT RIDLEY's famous "Believe It Or Not" syndicated newspaper feature recently gave space to the achievement of the Mormon handcart pioneers. "The famous handcart migration to Utah," ran his caption: "4,000 men, women, and children traveled 1,300 miles on foot from Missouri to Salt Lake carrying practically all their worldly goods with them in the years 1856-60. . . . The average trip took ninety days from Iowa City to Salt Lake City, and the hardships and privations were so indescribable that out of the first thousand handcart pioneers, 144 died and were buried on the lonesome trail en route."

ADAMS WARD OPENS RECREATION CENTER

RECENTLY opened by the Adams Ward, Hollywood Stake, is an elaborate recreation center, on which some \$3,000 has been spent for equipment and landscaping. The park contains a basketball court, several courts for volley ball, badminton, shuffleboard, handball, horseshoe-pitching, tables for ping pong and tennis, picnic tables, and a drinking fountain with a cooling system. Sand-boxes, swings, slides, and jungle bars have been installed for the young. Fluorescent lights illuminate the park for evening use. Further plans for the center include the building of an open fireplace, rest rooms, showers, and a shelter for housing the equipment.

WARD, BRANCH CHANGES

THE former Pioneer Branch in Chesterfield has been organized as a ward of the Pioneer Stake, with Oliver C. Pedersen as bishop. The new unit will be known as the Redwood Ward.

The Rio Tinto Branch, Nevada Stake, has been given independent status, with Kenneth L. Tame appointed as presiding Elder.

Walla Walla Ward, Union Stake, has been organized in place of the Walla Walla Branch. Elijah Hiatt has been appointed bishop.

CHURCH OFFICE GROUNDS BEING LANDSCAPED

A COMPLETE garden design with the Church Office Building as its central feature is being carried out on the grounds surrounding Church headquarters in Salt Lake City. Beautification of the grounds is part of the general Church improvement program now going forward in ward and stake buildings and grounds throughout the Church.

DESERET INDUSTRIES RECEIVES DEER HIDES

DEER hunters contributed hundreds of hides to Deseret Industries, Church Welfare agency, in response to an appeal calling for the hides as make-work material. First jobs created by the deer hides are for the truck drivers, who collect them from the hunters' homes. A second job is the salting down of the hides preparatory to drying them out. Succeeding operations, exclusive of tanning, include making the skins into boys' jackets. From two to three jackets can be made up from one

good deer hide. By next hunting season, Deseret Industries will have some two thousand jackets manufactured.

BISHOPS, PRESIDING ELDERS APPOINTED

AMERICAN FORK First Ward, Alpine Stake, Ernest J. Seastrand succeeds Thomas A. Greenwood as bishop.

Richmond South Ward, Benson Stake, Elijah M. Hicken succeeds J. Morris Godfrey.

Groveland Ward, Blackfoot Stake, Michael Johnson, Jr., succeeds Joseph F. Jensen.

Paradise Ward, Hyrum Stake, Ernest S. Obray, succeeds Heber G. Shipley.

Santa Ana Ward, Long Beach Stake, Robert I. Brockbank succeeds Brazeau Hawkins.

Spanish-American Branch, Maricopa Stake, Lyman S. Shreeve succeeds Fred T. Ash as presiding Elder.

Eden Ward, Minidoka Stake, Carl S. George succeeds Edward W. Little.

Montpelier First Ward, Montpelier Stake, George S. Tibbitts succeeds W. Louis Perkins.

Pegram Branch, Montpelier Stake, Herman K. Teichert succeeds Grove M. Haddock.

Arbon Ward, Pocatello Stake, Willard J. Anderson succeeds Joseph N. Arbon.

Pima Ward, St. Joseph Stake, Burt McBride succeeds Milton Lines.

Bedford Ward, Star Valley Stake, William Rickenbach succeeds Russell Tintensor.

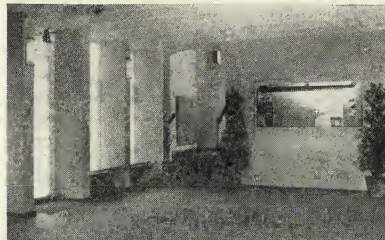
Riverside Ward, San Bernardino Stake, William J. Taylor succeeds Robert A. Reiche.

Thayne Ward, Star Valley Stake, Joseph M. Merritt succeeds Roswell R. Dana.

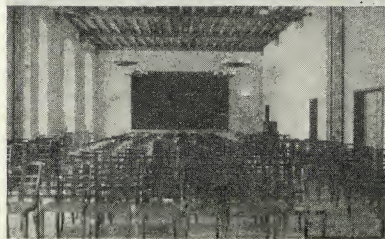
Mercur Branch, Tooele Stake, Evon W. Holbrook succeeds George T. Strasburg.

LaGrande First Ward, Union Stake, Walter A. Lindsay succeeds C. Lloyd Walch.

Egin Ward, Yellowstone Stake, C. Merrill Crusier succeeds Joseph A. Johanson.



TOP, ENTRANCE, AND BOTTOM, AUDITORIUM OF THE FIRST CHURCH-OWNED CHAPEL IN SWITZERLAND, LOCATED IN BASEL



These photographs were recently received by Thomas E. McKay, with a gratifying report of continued Church activity in this land. The auditorium can be divided in the middle, with a stage at one end, and facilities for conducting regular services at the other end.

The Church Moves On

MISSIONARIES RELEASED DURING SEPTEMBER

THE monthly honor roll of those who have completed a term of faithful service in various mission fields of the Church includes the following:

Argentine: Orlando C. Williams, Jr., Holbrook, Arizona.

Australian: Jack R. Decker, Salt Lake City.

Brazilian: Wayne M. Beck, Payson, Utah; Max W. Hymas, Ovid, Idaho; Parley E. Palmer, Barnwell, Canada.

California: Ferris R. Duke, Heber City, Utah; Margaret M. Egbert, Logan, Utah; Mrs. Ida C. Gallarda, Chowchilla, California; Arlene M. Gant, Santa Maria, California; Clyde W. Gardiner, Vernal, Utah; Grant E. Gardner, Detroit, Michigan; Harold L. Glover, Midvale, Utah; Levi Hunt, Lehi, Utah; Ina M. Jensen, Preston, Nevada; Wendell S. Noble, Phoenix, Arizona; Geneal Oldroyd, Venice, Utah; Ina E. Oldroyd, Venice, Utah; Lily O. Peterson, Preston, Idaho; Janette Woodfield, Ogden, Utah.

Canadian: Beulah L. Andrus, Ucon, Idaho; Fred A. Bingham, Honeyville, Utah; Dora Call, Bountiful, Utah; Charles V. Clark, Oakley, Idaho; R. Gerber Gardner, American Fork, Utah; Miles B. Harston, Cowley, Wyoming; Harold F. Larsen, Provo, Utah; Robert D. Lister, Castle Dale, Utah; Stanley McCulloch, Rexburg, Idaho; Vela M. Olsen, Beazer, Canada; Heber J. Smith, Salt Lake City; Louise Smith, Salt Lake City; Ira M. Stevens, Cowley, Wyoming; Opal I. Walker, Lyman, Wyoming.

Central States: Leonard J. Bingham, Salt Lake City; Morris L. Mickelson, Phoenix, Arizona; Dorothy M. Mowrey, Salt Lake City; Amy Peterson, Levan, Utah; Martha C. Wilcken, Hanna, Utah.

East Central States: William B. Anderson, Woodruff, Utah; Hiram W. Bigelow, Douglas, Arizona; Ernest H. Burk, Nutrisio, Arizona; Marjorie Coombs, Salt Lake City; Donald W. Davis, Carey, Idaho; Crosby

A. Glenn, Wellsville, Utah; William G. Good, Salt Lake City; Robert B. Mecham, Moab, Utah; President William T. Tew, Jr., Springville, Utah; Mrs. Jennie H. Tew, Springville, Utah; Talmage M. Thomson, Richfield, Utah.

Eastern States: Guy B. Alexander, Raymond, Canada; James S. Allen, Jr., Idaho Falls, Idaho; Nephi S. Allen, Salt Lake City; Ben E. Bagley, Koosharem, Utah; Lee F. Brimhall, Thatcher, Arizona; Mrs. Helen M. Crane, Oakley, Idaho; Raymond B. Crane, Oakley, Idaho; Merritt H. Egan, Woods Cross, Utah; President Frank Evans, Coalville, Utah; Mrs. Frank Evans, Coalville, Utah; Robert G. Hodson, Provo, Utah; Gordon C. Kimball, Tucson, Arizona; F. Briton McConkie, Salt Lake City; Thomas O. Parker, Salt Lake City; John H. Redd, Price, Utah; Fred A. Schwendiman, Salt Lake City; Richard P. Smoot, Salt Lake City.

French Mission: Gaston Chappuis, Salt Lake City.

Hawaiian: Mrs. Cora May S. Anderson, Mesa, Arizona; James C. Anderson, Mesa, Arizona; Gordon Haycock, Salt Lake City; George S. Horsley, Salt Lake City; Garth D. Westenskow, Imbler, Oregon.

Japanese: Robert L. Cummings, Salt Lake City; Floyd G. Higgins, Price, Utah; Leon M. Hill, Ucon, Idaho; President Hilton A. Robertson, Springville, Utah; Mrs. Hazel M. Robertson, Springville, Utah.

New England: Don R. Anderson, Springville, Utah; George N. Cannon, Salt Lake City; Harold C. Kimball, Salt Lake City; Joseph D. Parkinson, Salt Lake City.

New Zealand: Eugene Newman, Fullerton, California; Thomas P. Wheelwright, Ogden, Utah.

North Central States: President David A. Broadbent, Heber City, Utah; Mrs. David A. Broadbent, Heber City, Utah; Miss Arva Burton, Salt Lake City; Phyllis C. Corbett, Reno, Nevada; Jack B. David, Salt Lake City; Ralph E. Johansen, Ogden, Utah; George E. Parry, Salt Lake City.

Northern States: Leon A. Cahoon, Leavitt, Canada; John H. Bjarnason, Salt Lake City; Dean E. Call, Pocatello, Idaho;

Ruby Goodson, Phoenix, Arizona; Ralph T. Hill, Salt Lake City.

Northwestern States: Keith L. Macdonald, Los Angeles, California; President Preston Nibley, Salt Lake City; Alice Norton, Los Angeles, California; Mabel J. Norton, Los Angeles, California; DeWilton C. Parkinson, Franklin, Idaho; Verda Stewart, Sandy, Utah; Sarah Ann Thomas, Wales, Utah.

Samoan: Alfred K. Randall, Centerville, Utah; President Gilbert R. Tingey, Centerville, Utah; Mrs. Gilbert R. Tingey, Centerville, Utah.

Southern States: Wayne E. Carroll, Blanding, Utah; Afton Clark, Bancroft, Idaho; President Merrill D. Clayson, Salt Lake City; Mrs. Merrill D. Clayson, Salt Lake City; Garen Virgil Howell, Fish Haven, Idaho; Elmer Coleman Madsen, Provo, Utah; Erma H. Rosenhan, Salt Lake City.

Spanish-American: Thomas M. Rees, Salt Lake City.

Texas: Donald L. Bailey, Nephi, Utah; Henry H. Bayden, Salt Lake City; J. Carl Blake, Solomonville, Arizona; Vera M. Christensen, Shelley, Idaho; Annie Dabb, Ogden, Utah; Julia G. Drury, Salt Lake City; Evan L. Hendricks, Richmond, Utah; Margaret J. Little, St. George, Utah; John A. Stevens, Byron, Wyoming; Thomas F. Swallow, Salt Lake City.

Tongan: Ralph Hugh Lee, Salt Lake City; Harris L. Vincent, Salt Lake City.

Western States: Nathan Jones, Tabiona, Utah; Amos F. Terry, Jr., Enterprise, Utah.

September 27, 1940

Mrs. Eunice Clarina Turner, who was born in Nauvoo, Illinois, September 27, 1847, observed her ninety-third birthday anniversary. An early resident of Fillmore, she remembers such history-making incidents as the cricket plague and the Indian wars.

October 14, 1940

A \$55,000 remodeling project of Farmington's 78-year-old meetinghouse was completed. The old chapel, scene of the founding of the Primary organization by Aurelia Spencer Rogers in 1878, was built with hand labor supplied by the people of the ward.

October 20, 1940

Bishop Myron B. Richardson of the Third Ward, North Weber Stake, died.

October 22, 1940

The \$50,000 Syracuse Ward chapel was burned beyond salvage.

November 1, 1940

Mrs. Fannie Marilla Garner Tracy, 96, early pioneer arrival, died. Her father had been a member of the Mormon Battalion.

November 7, 1940

Elder E. J. Norton, 63, University of Utah registrar and a pioneer in Utah education work, died. He was an active member of the Thirty-third Ward, Bonneville Stake. Elder Norton had been a charter faculty member of the Academy of Idaho in Pocatello, had taught at the Brigham Young College in Logan, and had served as assistant to five consecutive superintendents of schools in Salt Lake City before becoming registrar at the University in 1922.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED OCTOBER 28, 1940—DEPARTED NOVEMBER 7, 1940

Reading from left to right, first row: John R. Balis, Roy R. Thayne, Myrl Long, Lamar Mary Gardner, Fern Fluke, Betty Jean Fommesbeck, Lean F. Merkle, Ida Oliphant, Kenneth R. Ballard, Clair Hull. Second row: Vae Boyd Hair, Gerald Gifford, Zoe M. Farr, Larene Taylor, Helen Buckley, Norma Egan, Florence Cummings, Alwin Pierce, Myron E. Anderson, William Barrett, instructor. Third row: Maynard Smith, Reese H. Westover, Jay G. Bastian, Floyd M. Copen, Rhoda Maynes, Helen Gleason, Jay Nelson, Arnold Bangert, Albert Packer, and Darrel R. Jenkins. Fourth row: Kenneth R. Jenkins, Frank R. Jex, Forrest H. Kleinman, LaVere Johns, Closs L. Stewart, Dee Whiting, Vaughn A. Atkinson, DeLos D. Lusk, Kimball C. Richmond, Harold L. Hafen. Fifth row: E. Virgil Howell, Maitland J. Stewart, Robert Edwin Seaman, Warren Porter, Mitchell W. Hunt, Jr., Leland McDermott, Clarence G. Peterson, Dennis Dial, Harold S. Davis. Sixth row: Chester G. Wakefield, Darwin Gubler, Jay Galbraith, A. Grant Briggs, Earl J. Scott, Wayne R. DeLew, Theron M. Hall, Paul Quinn, Bill Nelson, John R. Curtis. Seventh row: Garth Lee, Melvin Glen, Arthur Zollinger, Paul Christofferson, Joseph M. Smith, John Perry Rich, Gordon Hicks, V. Owen Pickett, Joseph R. Austin. Eighth row: Stoddard Judd, Keith M. Peterson, Ray L. Christensen, Calvin K. Jacob, Allen T. Standing, Charles McKay Allred, Roy C. Cannon, Thomas A. Steinhilber. Ninth row: John Barrett Haws, Don J. Olson, Max G. Abbott, Kent Donaldson, Ray S. Thurman, Vaughn J. Paxman, J. Morrill Ipson, Don F. Ashworth, Don Thorne. Tenth row: R. Max Snedaker, Glendon Harline, Donald P. Murri, Gordon L. Wright, William J. Naylor, James Heber Moulton, Millard H. Michaelson, Richard Wootton, and Grant D. Bendixsen. Eleventh row: Raymond B. Duckworth, Reed Peterson, J. David Stevens, A. Clayton Robbins, Grant Fisher, Sheldon Johnson, Gilbert J. McLean, Lorymore Free, Dewey C. MacKay, Jr.

Editorial

"Lost Causes"

O God, where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed . . . ? (*Doctrine and Covenants*, 121:1, 2.)

THESE words, preface to a cry of despair, came from the breaking heart of Joseph Smith the Prophet, when he no longer could keep silence after months of wasting, falsely imprisoned, in Liberty jail.

It seemed that a cause was lost. Maligned, hated, persecuted, and driven, he and all who openly expressed conviction in the divinity of his mission were living through days that seemed beyond human endurance—days that culminated five years later in the mob assassination of the Prophet, and caused the Church and its people to move beyond what were then the borders of the United States.

In all those years of bitterness and struggle for survival, many forsook their convictions and their principles. To them it was a lost cause—lost to them. But to those who gave their lives for it, and to those who came through in full faith, it was no lost cause but a victorious engagement in the eternal struggle between truth and error.

Going back more than nineteen centuries, we find this same cause having again the appearance of being lost. There was Gethsemane, and there was Calvary. There was Pilate who knew better than he did, and Judas who sold his Friend and his soul, and Peter who thrice denied his Lord. There followed gross darkness, covering the earth. Hunted and killed were those who gave allegiance to that "lost cause"—and then, for purposes of their own, workers of darkness espoused, distorted, and exploited the "cause," and plundered and killed and performed all manner of evil in its name. But it was no lost cause. It found full restoration "never again to be taken from the earth."

This victory of "lost causes" has been repeated times without number. Truth has been on trial in the clouded minds of men in all ages. The struggle with error, the struggle with oppression, the struggle with evil and sin—and, perhaps most of all, the struggle with ignorance, which is at the root of all these other things—has seen no armistice, no cessation of hostilities, no treaty of peace. Sometimes the age-old war has been confined to intellectual contest; sometimes it has assumed the shape of physical conflict, and sometimes, as now, it has broken out into a fury of bestiality surpassing all preconceived ideas of horror and inhumanity.

Men have always persecuted and disbelieved and repudiated those who have seen ahead of their own time—whose vision has been enlarged and whose understanding has been quickened by "that Spirit which giveth light to every man that cometh into the world,"—in all fields of thought and knowledge, pertaining both to things here and things hereafter. Stephen the Martyr gave us the essence, when he said to his accusers: "As your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" This accusing question could be asked of any generation. The Isaiahs, the Galileos, the Noahs, and the Columbuses, the

Pasteurs, the Peters, and the Pauls have all been champions of "lost causes" in their own day—but they have been so right in spite of the unwillingness of their own generations to believe them, and their "lost causes" have triumphed to the blessing of unborn generations, and to their own everlasting honor and reward.

And now, with the approach of another Christmas, we look out upon our own day, to see the trampling underfoot of every right and principle that decent and enlightened men cherish and know to be true and fundamental. It may, however, give us comfort—and it is more to be hoped that it will give us courage and determination—to know that right causes have seemed futile before. The light of freedom has often grown dim. The physically strong have repeatedly walked over the weak. Democracy has seen many precarious days and has been brought low before now. Ambitious men have bullied and deluded people many times over. The counsel of inspired leaders has been discounted and rejected again and again by nations and peoples in bygone generations. Liberty has often been sold for a price. Slavery in all its forms and degrees is not new. "Evil and designing men" have heretofore been the subject of special divine notice. Human passions have burst their bounds ere now. But despite all this, there is no such thing as a lost cause—if it is a right cause. Reduced to simplest terms, there is only one right cause—truth; and only one wrong cause—error. And as to the final outcome of the contest between them, it is written: "What I the Lord have spoken, I have spoken, and I excuse not myself. And though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled." (*Doctrine and Covenants* 1:38.)

The future keeps its own confidence, but it has always worked itself out, and, we have promise, will do so again. And so we may move on, certain that the hand of God overrules all things for good in its own time and in its own way. Tragedy enters the scene not when a right cause seems to be lost, but only when intelligent men and women forsake a cause they know to be right, no matter how lost it seems.—R. L. E.

Christmas, 1940

IN THE world today, the greatest tragedy seems to be that the individual is lost in the mass. Man begins to feel that in and of himself he is unimportant. He begins to lose that rugged individualism that has made for the progress and civilization of man en masse. As we look at the regimentation that is taking place in so-called Christian nations for the avowed purpose of ruthless destruction, how bitter can be our thoughts on this Christian day of days, Christmas.

Rather than let this bitterness creep into our hearts we must fortify ourselves with the true teaching of the Christ, and in that renewal we shall find a reaffirmation of our courage. Jesus taught the indomitable courage to stand for truth and right, even in the face of almost overpowering disagree-

(Concluded on page 761)

EVIDENCES AND RECONCILIATIONS

xxxii. *To What Extent May Prophecy Be Interpreted?*

PROPHECY, in the sense of the above question, is the foretelling, through divine inspiration, of coming events. Such prophecies have characterized the work of the Lord in all ages. They have been means of comforting, guiding, and warning the children of men. The Church holds fast to faith in the spirit of prophecy as a gift of the Lord.

There appear to be several types of prophecies:

First, there are prophecies which in reality are statements of cause and effect. If certain things are done, certain results will flow therefrom. For example, "He that repents not, from him shall be taken even the light which he has received" (D. & C. 1:33); "Where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them" (D. & C. 6:32). Holy Writ is filled with such prophecies. They need no interpretation. Their fulfillment is part of the general experience of the Church.

Second, there are occasions when the prophet, looking into the future, is able to localize coming events definitely as to time, place, or person. Such particular prophecies are fairly plentiful in sacred history. The most famous, in modern days, concerns the American Civil War. "Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina . . . For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain . . . to defend themselves." (D. & C. 87:1-3) Here the coming event is linked definitely with place and country. This kind of prophecy has no need of interpretation; we wait only for its fulfillment, which is the evidence of its divine source. (See also, I Kings 13:2; 13:21, 22, 24-30; 14:5-17; 16:34; 20:13-30; 20:35, 36. II Kings 2:3-11; 6:28, 29; 7:2, 19, 20; 9:10, 33-37; 13:16-25; 14:25-28; 19:6, 7, 20-37; 20:17, 18; and many others.)

Third, a prophet, looking down the stream of time, sees with spiritual eyes the panorama of future history. Such prophecies are general, in that they do not specify times, localize places, though they occasionally name individuals. This is the most common entrance of prophecy into the future. It began with Adam who "stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation" (D. & C. 107:56). The prophecy of Enoch, the Patriarch, is an excellent illustration of this type of prophecy. In answer to his request Enoch was shown the

future of mankind, "generation upon generation," down to the coming of Christ, and beyond to the last days. No time or place limits are set. We may only recognize the periods by the events as they occur. (Moses 7:20-67.) Likewise, the Prophet Joseph Smith was given visions of the Last Days and the events that will characterize them, but fixed time or places were seldom given. (D. & C. 5:19; 29:14, 16, 18, 19, 20; 34:9; 43:22, 26, 33; 45:31, 40-42; 49:25; 63:34; 84:118; 88:87, 89, 90, 91, 97; 112:25.)

The full recognition of the fulfilment of such prophecies comes as time proceeds and the predicted events appear, unless the interpretation is given earlier by divine revelation. Sometimes foretold events actually occur without being recognized by mankind. As an illustration, when Moroni first appeared to the Prophet Joseph Smith, he "quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy," and announced that the events there set forth were about to be consummated.

Human curiosity is intrigued by whatever seems mysterious. Therefore, much effort has been expended to reduce such general prophecies to exact dates, times, and persons. This has been a waste of time and energy, as prophecy uttered under divine inspiration usually contains all that the divine will desires to reveal. It behooves those to whom the prophecy is made to prepare for coming events, to watch for them, and to recognize them when they do appear. If more is needed, the power that gave the prophecy will no doubt furnish the interpretation.

For example, modern revelation declares that these are the last days. This period of the earth's history may be recognized by several signs: The fulness of the Gospel will be restored and preached to all the world (D. & C. 39:11; 1:23); work will be done for the spirits of the dead (D. C. 76:73); mighty, natural events will take place, from the darkened sun to tremendous earthquakes, and the whole earth will be in commotion and many will be destroyed because of wars, pestilence, and fear (D. & C. Sections 29, 45, 49, 84, 87, 88). These are also signs of the coming of the Lord Jesus Christ (D. & C. 45:39). All who fear the Lord will anxiously look for these signs as they appear (D. & C. 45:39). Yet, despite these signs, none shall know the exact time of His coming:

And they have done unto the Son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand—I, the Lord God, have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes. (D. & C. 49:6,7.)

The Prophet Joseph Smith at one time prayed very earnestly to know the time of the coming of Christ. He was told that if he lived until he was eighty-five years old he (Continued on page 765)

CHRISTMAS BOOKS FOR CHILDREN

(Concluded from page 731)

ALL THE DAYS WERE ANTONIA'S
(Gretchen MacKown and Florence S. Gleeson. Illustrated by Zhenya Gay. Viking Press, New York, 1939. 268 pages. \$2.00.)

FROM Cheyenne, young Antonia Prime rode by stage coach to her father's new home in Deadwood, among the Black Hills of the Dakotas. Even one of the best drivers in the region was not proof against the storm that descended, miring the wagon and finally causing it to tip over, breaking the under-wheels and axles. But that wasn't nearly all the trouble, for there were some desperadoes who were going either to rob Mr. Prime's bank or steal his daughter. There are many exciting bits about the Indians and the life on the prairies during the 70's and the 80's that all girls will be eager to read.—M. C. J.

THE SILVER LLAMA
(Written and illustrated by Alida Malkus. The John C. Winston Company, Chicago, 1939. 108 pages. \$2.00.)

THE silver llama is lucky and will bring good fortune to its owners. Yama indeed brought good luck to Cusi and his family and Uncle Pacha. Young children will find this book delightful.—M. C. J.

THE LITTLEST HOUSE
(Elizabeth Coatsworth. Illustrated. Macmillan Company, New York, 1940. 151 pages. \$1.50.)

THREE lively children need to keep busy and if they are not kept busy, they will find something to busy themselves about. In this story, situated in Hingham, Massachusetts, the three find their happiness and their business in the littlest house, which had housed a whole family, and was now turned over to the active three for their summer use.—M. C. J.

PRAIRIE NEIGHBORS
(Edith M. Patch and Carroll Lane Fenton. Macmillan Company, New York, 1940. 156 pages. \$1.75.)

AS a companion volume to *Mountain Neighbors*, *Desert Neighbors*, *Forest Neighbors*, this is a necessary addition to the child's library of useful books. The French named the great level, treeless land in their own tongue "prairie." On this level land abound all kinds of life: bob o'link to sing his merry songs, the cottontail rabbit to leave his white tracks in the snow and to weave through the summer meadow brush, the caterpillars to change into glorious butterflies, and many other animals as well as flowers and trees which make the prairie vital.—M. C. J.

SON OF THE DANUBE
(Boris G. Petroff. Illustrated. The Viking Press, New York, 1940. 277 pages. \$2.00.)

YOUNG Mitko knows that all kinds of adventure, as well as means of living are to be found along the banks of rivers. His experiences along the Danube are exciting enough to satisfy the most adventurous of boys. Into the book are woven the quaint customs and habits of the country folk who live along the banks of this great river. This book is one that will widen the horizons of its readers at the same time that it gives them an unusually engrossing story.—M. C. J.

ON THE STAKED PLAIN
(Eric P. Kelly. Illustrated. Macmillan Company, New York, 1940. 250 pages. \$2.00.)

ERIC P. KELLY is well-known in juvenile fields, one of his previous books, *The Trumpeter of Krakow*, having won the Newbery prize award in 1929. The locale for his latest story is in the Texas Panhandle. The mystery begins with a will made by Horatio Bennett, and ends with the solution of the mystery by Flo Harbison with the aid of Tony Salazar and Morton Bennett. Exciting reading this book will offer for the vacation.—M. C. J.

SECRET WATER
(Arthur Ransome. Illustrated. Macmillan Company, New York, 1940. 363 pages. \$2.00.)

THE author-illustrator has told a rattling good story for young people who love the sea and adventure and pirates and exploration. Commander Walker of the British navy cannot take his children with him on a proposed vacation, so he leaves them to do their own vacationing in a group of islands of which they are to make a map in the week they are marooned there. Their delightful experiences will while away some of the winter hours for other children.—M. C. J.

LITTLE WHIRLWIND
(Margaret Ann Hubbard. Illustrated. Macmillan Company, New York. 292 pages. \$2.00.)

IN 1823, Charity Mackenzie became twelve years old; she had also some memorable experiences which made that year one to be remembered all of her life. It was that year that she with her family started south from the Canadian border, were stopped by the heavy snows, and became guests of the friendly Chippewa Indians. It was these Indians who named Chatty, "Little Whirlwind."

Her experiences make an interesting

girl's story, one to be long remembered by those who read it.—M. C. J.

GINGER BLUE
(Charles Marrow Wilson. Illustrated. Caxton Printers, Caldwell, Idaho, 1940. 208 pages. \$2.50.)

INTO the little city of Ginger Blue, who would think adventure could come? But it did, and Don and Circe, two young people in the town, became hero and heroine in a story that includes a strange cobbler, villainous Black Jim, courageous Bruce, a collie, and Granny Pitts. Young people will find much pleasure in reading the exciting story.—M. C. J.

SKYCRUISER
(Howard M. Brier, Illustrated. Random House, New York, 1939. 238 pages. \$2.00.)

WITH the constant increase in air-mindedness, it is small wonder that this story for boys should be written about the fier's life. Not all is sweetness and ease in the life of an aviator; but there is a great deal of satisfaction in knowing that his work is helping humanity.

Into this story the author weaves intense loyalty, high adventure, and thrilling mystery. The theme of the entire book is on the need to emphasize the work and the worth of a fellow in proving his right to live.—M. C. J.

HICKORY SAM
(Clara Oncken. Illustrated. Henry Holt and Company, New York, 1939. 276 pages. \$2.00.)

THE story is laid one hundred years ago in the Sangamon county of Illinois where boys had to grow up the hard way, through their own efforts. Sam Graham earned the name Hickory because of his sturdy qualities as well as because of his ability to split rails with the best of them. This book will make boys—and men—think more about their own opportunities and responsibilities.—M. C. J.

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CUMORAH'S "GOLD BIBLE"

(E. Cecil McGavin. Deseret News Press, 1940. 286 pages. \$2.25.)

THE story of the Book of Mormon and the organization of the Church of Jesus Christ of Latter-day Saints is here told by the use of an engaging literary device. The president of the Eastern States Mission is represented as holding six meetings with his missionaries: in the Sacred Grove where Joseph Smith had his first vision; on Hill Cumorah where the Prophet obtained the plates from which the Book of Mormon was translated; at the Whitmer home, where the Church was organized; at the Smith cottage, the home of Joseph Smith; at the home of Martin Harris, one of the witnesses of the Book of Mormon; and in the room in Palmyra, where the first edition of the Book of Mormon was printed.

In each meeting the events connected with the meeting place are discussed by the mission president, missionary Elders and lady missionaries. As a result, a vast amount of valuable information concerning the Book of Mormon and early Church history is presented in very readable, entertaining form. History, archaeology, linguistics, and theology are drawn upon freely in explaining and defending the claims of the Book of Mormon and the Church itself.

A notable feature of each chapter is the large number of important quotations from contemporaneous and other sources bearing upon the subject in hand. For example, in the meeting held in the Sacred Grove there appears an exceptionally fine succession of statements from notable persons to the effect that a restoration of the Gospel through revelation was necessary.

Patient research and compiling have gone into the preparation of this volume. Since much of the material is not of easy access, the volume becomes of more value to reader and student.

Cumorah's "Gold Bible" should find many readers among Church members and strangers, and probably more especially among all who in home or foreign mission fields have need of information to explain and defend their faith.—J. A. W.

(Concluded from page 733)

Gerber, Wellington, Utah; Heber J. Gilbert, Bancroft, Idaho; Arthur J. Record, Salt Lake; Robert S. Thorup, Salt Lake; Ray O. Walker, Pleasant Grove, Utah; Harold W. Goddard, Salt Lake; Glen E. Youngberg, Salt Lake.

To Texas Mission: Paul E. and Samuel B. Francis, Santa Ana, California; Glenn E. Knudsen, Provo, Utah; Derrell A. Lindsay, La Grande, Oregon; Samuel G. Merrill, Hollywood, California.

New Zealand Mission

Released: Glen M. Acomb, Franklin W. Aldous, Walter D. Brown, Charles T. Fawson, J. Vincent Haslam, and Glen Rudd, all of Salt Lake; Gleyre C. Frederickson, Twin Falls, Idaho; William Grange, Mantt, Utah; William M. Halls, Mancos, Colorado; Philip Peterson, Richfield, Utah; Harrington T. Wride, Bountiful, Utah.

THE NEPHITES IN STORY

(Joel Ricks. 1940. 158 pages. \$0.65 paper. \$1.00 cloth.)

THE GEOGRAPHY OF BOOK OF MORMON LANDS

(Joel Ricks. 1940. 70 pages. \$0.35.)

IT is evident from the flow of printed material concerning the Book of Mormon, that the Book is increasing in interest within and without the Church. These two small books are written by a veteran student of the Book of Mormon, who for a life-time has dedicated much of his time to making the Book more understandable and therefore more valuable to the readers.

Book of Mormon geography has always been an intriguing subject. The last word in this field will probably not be spoken except through revelation. Nevertheless, attempts to localize Book of Mormon events are always of interest. Brother Ricks prepared himself for his geographical studies by visits to South and Central America. Whatever one may think of his conclusions, he makes out a good case for his views.

The book *The Nephites in Story* is a brief, popular introduction to and review of the Book of Mormon. The story of the Book is told in simple language. It is good reading. Young people in particular would be interested in this simple, clear story of the Nephites, who play a major part in the Book of Mormon drama.—J. A. W.

BURIED EMPIRES OF SOUTH AMERICA

(Compiled by Dewey Farnsworth. Deseret Book Co. \$1.00.)

THIS is a colorful collection of recent photographs giving dramatic evidence of great peoples once living in South America. Cities, temples, highways, walls, and fortifications that show highly advanced cultures and dense populations are gradually yielding their secrets to archeologists—as those who have sincerely read the Book of Mormon have always known they would.

This new work, now being published by the compiler of *Grandeur of Ancient America*, contains 110 large photographs, and over 100 quotations from highly ac-

credited scholars, pertaining to ancient American civilization.

The compiler, Dewey Farnsworth, was born in Mexico and lives in El Paso, Texas. He has spent much time in bringing together the materials found in this work, *Buried Empires of South America*, and missionaries and others interested in those people who formerly occupied the Americas will find much interest and stimulation in this compilation.—R. L. E.

THEIR GALA DAYS

(Lavon H. Cluff. 1940. Sutton House, New York and San Francisco. \$2.50.)

THIS little story of life's handicaps has been written "in the defense of those much misunderstood people, the Mormons, and relates the story of a youth's courageous struggles against overwhelming odds, his ultimate triumph, and the vindication of his faith and love." This purpose cannot but be praised by all Latter-day Saints.

It is a simple story, but the motive makes it interesting especially to those of L. D. S. faith.

THE BEST SHORT STORIES, 1940

(Houghton Mifflin Company, Boston, 1940. 525 pages. \$2.75.)

EDWARD J. O'BRIEN has made an added contribution to the wealth of American fiction by his careful selection of the best in the current short story field. This volume includes stories by Kay Boyle, Frances Eisenberg, William Faulkner, F. Scott Fitzgerald, Ernest Hemingway, Manuel Komroff, Louis Zara, as well as many others. The book includes the usual features: addresses of magazines publishing short stories; index of short stories in books by American, Canadian, British, and Irish authors; distinctive short stories in American magazines. The author states in his introduction that because of the delays in trans-oceanic mails it has been impossible to complete all the biographical material.

This collection made yearly by Mr. O'Brien is invaluable to those who would become familiar with the contemporary short story.—M. C. J.

The Church Moves On

To California Mission: Lloyd J. Allen, Salt Lake; George R. Biesinger, Salt Lake; Haven R. Burningham, Bountiful, Utah; Delbert W. Curtis, Payson, Utah; Charles H. Felt, Salt Lake; Wilford W. Goodwill, Salt Lake; David A. Harris, Burely, Idaho; Garn S. Henderson, Fort Collins, Colorado; Rex E. Hymas, Ovid, Idaho; Arthur J. Keddington, Salt Lake; Ted R. Kindred, Springville, Utah; Lawrence W. Lynn, Lovell, Wyoming; Charles L. McBride, Victor, Idaho; William P. Phillips, Idaho Falls, Idaho.

To the Hawaiian Mission: John M. Bodell, Cleve R. Jones, Homer V. Kirkham, Warren S. Otley, all of Salt Lake.

To the Japanese Mission in Hawaii: John B. Grant, Los Angeles, California.

To the Northwestern States: Clyde R. Jones, Salt Lake; Wilmer E. Maw, Plain City, Utah; George M. Ramsey, Salt Lake; Lawrence D. Saunders, Ogden, Utah; Mark J. Udy, Jr., Fielding, Utah.

Samoa Mission

Released: Lester W. Bills, Mrs. Wilford W. Emery, Richard M. Horne, all of Salt Lake.

To the Hawaiian Mission: Dean Bischoff, Geneva, Idaho; Marion W. Bischoff, Smithfield, Utah; William F. Bundy, Mt. Trumbull, Arizona; George Gundry, Salt Lake; Norman Harding, Taber, Alberta, Canada; Neil S. Stewart, Meadow, Utah.

Tongan Mission

Released: John M. Shepherd, Logan, Utah; Verl W. Teeples, Shelley, Idaho.

To the California Mission: Gerald M. Daniels, Victor, Idaho.

To the Hawaiian Mission: LeRoy A. Hill, Payson, Utah; John D. Laudie, Provo, Utah; Daniel Leatham, Mesa, Arizona; William B. Selman, Raymond, Canada; Franklin A. Spence, Salt Lake; Eugene Stowell, Rigby, Idaho; Earl H. Tew, Shelley, Idaho.

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Homings

"SOMETHING OLD—SOMETHING NEW"

By Emily H. Bennett

AN old problem—a brightly new solution! We might go on—"something borrowed, something blue." Borrowed from England's Prince Regent—at the time of Napoleon. Blue? Yes, very blue—two tones and twelve shades. Also rose, purple, gold, green, and brown. And it is all as bridelike as the quotation itself, yet in no way limited to brides—except to make every woman feel like one!

This is no conundrum. It is simply the story of the new decorating scheme which solves the many problems of the amateur so easily that it seems a seventy years' wonder that no one has worked it out before. Professional decorators vote it a color "paradise."

Is there any need to enumerate the amateur's problems? You and I know them with their accompaniment of aching feet, tired eyes, anxious glances at the family budget, and, sometimes, sickening sense of failure in spite of all of our efforts. For those who have forgotten, let us just remind you of that day when you and John finally decided that you could indulge in new living room draperies and that you might possibly slip cover the couch and chair. The living room was a north-east room, comfortably cool in summer but just a shade cheerless on a dark winter's afternoon. Perhaps something yellow—not too warm of course, because, after all, July and August do come around, but light; something to

put a song in your heart on scrubbing day and draw you irresistibly from the Tuesday ironing "just to have a look."

You remember that you got up especially early on that particular morning, literally shoved the children off to school, rushed through the work with an apologetic pat on the not-as-straight-as-usual bedspread, made a grudging decision in favor of washing the dishes instead of leaving them to clutter the dinner hour, and set forth as gayly as a sixteen-year-old looking for her first formal. Anybody could find lovely yellow material, and any store would have loads of things to select from!

You had, very foresightfully, you thought, found a piece of yarn that matched the rug and snipped the inside edge of the chair covering you were not going to change, where it didn't show. You were fortified with samples of the things that mattered and anything would go with those neutral oatmeal walls. This was going to be a snail!

You went to your favorite store, practically flew to the drapery department and asked the obliging young man in charge to show you something in draperies and slip covers. You said "draperies" instead of "drapes" because you like the sound much better and this was a very special occasion. You added—"perhaps something in yellow"—as if it were of no particular



Homing

consequence (though your heart was definitely set upon it), and then, as a sort of afterthought—"not too expensive, please"—and mentally made note "and I do mean not too expensive!"

Out they came—a regular parade of yellows: cretonnes, chintzes, damask, sail cloth, linen—even gingham! There were prints, stripes, flat piles, glossy surfaces. True—only about half of them were predominantly yellow but all had at least a little of it—a pin stripe or a tiny part of the pattern. He was doing his best! But did you ever see so many shades, tints, and tones of yellow? This orange one was gay, but, after all, you didn't want to be screamed at on a hectic day. This yellow had a lot of green in it—lime, perhaps, or chartreuse. This one looked a little jaundiced—reminded you definitely of the early months when Bobby was "on his way." Your mind became a whirl. With colossal effort you pulled yourself out of the chaos and, by stiff elimination, narrowed your choice for draperies (the slip covers would have to come later, you simply were not equal to it) down to two—a plain satiny rayon which you had misgivings about on account of the luxurious texture in your very simple room, and the riotous cretonne which might possibly make everything else in the room look drab and dull. After a most exhaustive "consumer's bulletin" investigation of price, shrinkage, color reaction to sun

and water, you had about decided to take your life in your hands and actually have the material cut, when the clerk rose nobly to the occasion (it must have been your adroit handling of that chapter on "how to win salesmen") and suggested that he send the materials to your home and let you try them right in the room. After all, light made a difference and you really couldn't tell the effect of color in large areas from small samples—and so forth. You hadn't imagined such kindness existed!

You went home, out came the samples, and all your misgivings were re-



alized! The rayon looked as if you had tried to add a little Hollywood to a backwood village. It turned the tawny walls pink and made them step forward several feet. The gorgeous cretonne converted the brown rug into a dried-up puddle of mud. Your one good picture sank into dejected oblivion. The rose chair had faded and wasn't

the color of your "underneath" sample at all. In the end you chose a very plain and what John called "slightly rusty" casement cloth which was "all right" but didn't really set your heart aglow as you had planned. Sometimes you even thought you might just as well have saved your money—only, of course, things do fall apart eventually.

THIS sort of thing has gone on for decades. Our mothers and grandmothers struggled with it when they could take time from baking bread and sewing up good woollens to think about it at all. But at last someone has had the eternal good sense to do something about it—and this year's Regency Ensemble has been developed.

The Regency period was a rather grand and extravagant era. It was a transitional time between the Georgian and the Greek Revival, "Directoire" was its counterpart in France—"Duncan Phyfe" in America. Keats, Shelley, Jane Austen, Charles Lamb, Macaulay, Mrs. Siddons, Pitt, and Beau Brummel were all part of the picture. The furniture as developed today retains the spirit of the times—the flavorful, gay stamp—but is simplified and modernized. And every piece is built to the same moderate scale. Because it is an "in-between" period, it blends surprisingly well with both formal and simple settings and in its present "scaled down" form fits into eighteenth century, Victorian, and colonial groups as snugly as the last corner of a puzzle. It even

(Continued on page 742)

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(See Coupon on page 710)

Homing

(Continued from page 741)

adds a note of personal distinction to a modern interior. It is one of the few periods which has a genius for "fitting in"—an adaptability which enables the "bride" who is celebrating her silver anniversary to refurbish with a piece or two without making her twenty-five-year-old treasures seem merely sentimental keepsakes.

The color idea is even more adaptable than that of design. The period has produced lovely "colorama" and in the modern Regency Ensemble seven basic colors have been chosen and shaded from the deepest tones to palest pastels. Engagingly alliterative "Pavilion Purple" glides from dusky grape to the weatherman's pink lavender. "Windsor Gold" slides from lemon to brilliant gold without budging one atom of harmony. "Regency Rose" makes a dawn to dusk flight with its soft glow. "Wellington Green" moves with spring-like beauty from tender leaf tones to solid depths. "Brummel Brown" has its tawny and its dusky moments, and both the blues ("Trafalgar Turquoise" and "Brighton Blue") have as many moods as a string ensemble. But the truly amazing characteristic of all these colors and their forty-two gradations is that, by means of adding a little of every other color to each of the seven basic colors, any possible disharmony is avoided. They all "go together"—blending, accenting, and beautifying each other in loyal family fashion. Any man, woman, or child could, conceiv-



ably, satisfy every color idea and not go really wrong. With a minimum of actual thought nearly everyone is able to achieve a truly lovely effect. The Regency Ensemble includes 1,662 separate articles. It not only harbors rugs, draperies, curtaining, and wallpapers, but also mattresses, towels, bedspreads, pictures, lamps, china, glass, linen, and silver. It extends itself to such trifles as clothes hangers, candles, hat boxes, waste baskets, vases, desk sets. The fastidious housewife can match bathroom scales, hamper, powder box, and even soap. She can pad her linen shelves and tie up her sheets. She can even garb herself in a hostess coat and her household helper in a trim uniform—all in harmonizing colors. She can't go wrong. Many prints and stripes are in evidence but basic plainness is main-

Homing

tained. The floor coverings are nearly all dark, hard-twist broadlooms, the glass curtaining simple nions (in a variety of colors). Basic velveteen is available in each of the seven color groups. Colors are "pointed up" with black, gold, and white.

It is commendable, too, that this ensembling has been done on a production scale which has noticeably trimmed costs so that the prices are surprisingly low considering the quality of the articles.

The Regency Ensemble provides delightful opportunity to relax and enjoy oneself while decorating or redecorating. Once past the "wanting every-

thing" stage, it will be found that the most limited buying can be done with taste, discrimination, and happy results—with the help of the Regency group. Fifty stores throughout the United States are using this household ensembling plan—making it available to nearly everyone.

Cooks' Corner

CHRISTMAS GOODIES

By Barbara Badger Burnett

Graham Cracker Ice Box Loaf

$\frac{1}{2}$ pound marshmallows, quartered
 $\frac{1}{2}$ cup water
 $\frac{1}{2}$ cup whipping cream
 $\frac{1}{2}$ cup nuts, chopped
 $\frac{1}{2}$ cups graham cracker crumbs
 $\frac{1}{2}$ cup dates, chopped
 Cut marshmallows in bowl and pour water over them. Mix, add whipped cream, chopped nuts and dates, and blend. Add crumbs, kneading in well. Form into a loaf pan. Let stand in ice box for 12 hours. Slice and serve with whipped cream.

Caramels

2 cups sugar
 2 cups white corn syrup
 few grains salt.
 $\frac{1}{2}$ cup butter
 2 cups evaporated milk
 1 teaspoon vanilla
 $\frac{1}{2}$ cup nuts

Boil together the sugar, syrup, and salt. When the syrup is very thick, add the butter. Add the milk gradually so that the mixture does not stop boiling. Stir constantly and cook until a few drops form a firm ball when dropped into cold water. Add the vanilla and nuts and pour into greased pans without scraping the sides of the cooking pan. Cool thoroughly, and cut into squares.

Christmas Dainties

4 level tablespoons Knox gelatin
 4 cups sugar
 1 cup cold water
 $\frac{1}{2}$ cups boiling water
 Soak gelatin in the cold water for 10 minutes. Place sugar and boiling water on the fire. When sugar is dissolved, add the soaked gelatin and boil slowly fifteen minutes. Remove from the fire and divide into two equal parts. To one part add red coloring and a few drops of cinnamon, orange, lemon, or any desired extract; to the other part add green coloring and a few drops of peppermint extract. Pour into wet pans to the depth of three-fourths inch and let stand over night. Turn out. Cut in squares with wet knife, and roll in sugar.

White Fruit Cake

4 cups sifted cake flour
 1 teaspoon baking powder
 $\frac{1}{2}$ teaspoon soda
 $\frac{1}{2}$ teaspoon salt
 1 pound lemon peel
 $\frac{1}{2}$ pound candied pineapple
 $\frac{1}{2}$ pound candied cherries
 $\frac{1}{2}$ pound blanched almonds
 1 cup shortening
 $\frac{1}{2}$ cups sugar
 10 tablespoons lemon juice
 10 egg whites

Sift the flour once, measure, add the baking powder, soda, and salt. Sift together three times. Cream shortening until light and fluffy. Add sugar gradually and cream together thoroughly. Add flour to the mixture, a small amount at a time. Beat after each addition until smooth. Add the lemon juice, fruits, and nuts. Fold in the egg whites. Pour in tube pan prepared with a paper lining. Bake in a slow oven 250 degrees for $2\frac{1}{2}$ hours, then increase to 300 degrees for 15 minutes. (Makes 4 pounds.)

Christmas Tree Sandwiches

Cut slices of bread in Christmas tree shapes with a knife or cutter. Spread with butter and then cream cheese. Flake crab-meat fine, sprinkle with salt and lemon juice, and generously with cheese, then sprinkle with finely chopped parsley. Garnish with olives or pimento.

Cookie Christmas Cards

$\frac{1}{2}$ cup shortening
 1 cup sugar
 2 eggs
 2 cups flour
 3 teaspoons baking powder
 $\frac{1}{2}$ teaspoon nutmeg
 2 teaspoons vanilla

Cream the shortening, add sugar, and beaten eggs. Add the vanilla and then the flour, baking powder, and nutmeg sifted together. Add enough more flour to make a dough stiff enough to roll. Roll on a floured board to $\frac{1}{4}$ inch thick. Cut in animal, Santa Claus, or bell shapes and bake at 375 degrees on a greased cookie sheet. When cool, decorate with colored frosting, candies, and chocolate. Put cookies in cellophane sacks and tie on Christmas tree.

An autographed copy of "Our Common Herd" may be had from Sue Sanders, 4194 Leimert Blvd., Los Angeles, Calif., for \$1.00 postpaid. First Edition. Leather Bound \$2.00.

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Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, AND SYLVESTER G. CANNON

THE MONTHLY MEETING

THE stake Melchizedek Priesthood committee should not fail to conduct a monthly meeting, sometimes spoken of as a Union or Leadership meeting, for the officers of the quorums of the Melchizedek Priesthood. There should be invited to this meeting the quorum presidencies, secretaries, and members of the several standing or other committees.

The monthly quorum meeting, elsewhere explained, is quite another meeting.

This monthly Melchizedek Priesthood officers' meeting is really a report meeting of work that has been done and a preparation meeting for the coming month. It should begin, after the opening exercises are over, with instructions from the stake Melchizedek Priesthood committee based upon their experiences with the quorums during the month. Instructions from the Melchizedek Priesthood committee of the Council of the Twelve should also be brought to the attention of the brethren at this meeting. Then the group should separate into departments. The quorum presidencies and secretaries would retire and discuss, for a period of preferably an hour, the problems pertaining to the supervision of the quorums for the coming month. Each committee group would likewise meet separately to discuss and report upon its peculiar problems; that is, the Personal Welfare committeemen would discuss ways and means of bringing about a closer understanding of the needs of quorum members; the Class Instruction committee would review in detail the lessons to be given for the coming month and agree upon methods of presentation, and other pertinent matters; the Church Service committee would plan together for the best means of providing Church service for the members of the quorums; the Miscellaneous committee, likewise, would discuss the many problems which come under its care.

The stake Melchizedek Priesthood committee should be so organized that when the separation into departments occurs one member of the stake Priesthood committee should be in charge of each department to preside at the meeting and to guide the discussion.

If this meeting be held faithfully from month to month it will contribute much toward an increase in every division of quorum activity. We urge upon the stake Melchizedek Priesthood committees to organize for this purpose; and to call the meetings regularly at a time when sufficient time may be given to quorum problems.

Too frequently this meeting has been merged with quorum meetings or stake meetings of various kinds with the result that quorum matters have not received the proper amount of attention.

tered at the homes of at least six other members of the quorum. The present objective of this quorum is to help the other twenty-five members by the 'personal contact method' in their desire to be free from this habit.

The experience of this quorum presidency emphasizes a very important factor in the campaign among the holders of the Priesthood in the Church. Most of our brethren who are using either tobacco or liquor are desirous of being free from their use and influence. If all quorum presidencies or other quorum members will visit these brethren, encourage them and let them know the quorum has a personal interest in their becoming abstainers and will help them to do so, many of these brethren will welcome the hand of fellowship and again be active quorum and Church workers. (See article in this issue by Dr. Kellogg on "How to Stop Smoking," page 721.)

We continue to urge that "personal contact" be the primary method used in the campaign to make Zion free from the use of these narcotics, and that every quorum will take an active interest in this project.

ANTI-LIQUOR-TOBACCO COLUMN

NATIONAL LIQUOR BILL MOUNTS

THE press in October carried a story indicating a mounting national liquor bill. This is due either to new drinkers or to occasional drinkers becoming alcoholics—probably both.

During the fiscal year ending July 1, 1940, the nation spent the enormous sum of \$3,316,735,757 for distilled liquors, beers, and wines, according to press statements. This is an increase of more than \$200,000,000 over the 1939 bill.

Stated in terms of volume the quantity of alcoholic beverage consumed amounted on an average to 13.91 gallons for every one of the 131,500,000 persons in the United States, or \$25.19 per capita.

Of course a large proportion of the population—children and abstainers—drank no alcoholic beverage. So the average bill for those who did drink mounted to more than \$50. And the great majority of the drinkers undoubtedly could ill afford to drink. The suffering, misery, and degradation resulting from drink presents a pitiable situation. What are you and I willing to do about it? What are we doing?

THE "PERSONAL CONTACT METHOD" IN ACTION

THE High Priests' quorum of Ogden Stake invited representatives of the general campaign committee to attend their meeting of October 27 and discuss with them the problem of winning some of their members from the use of tobacco. Elders A. Hamer Reiser and William F. Homer were assigned to represent the general committee at this meeting.

In introducing the visitors, Brother Albert W. Bell, first counselor, stated that during the summer he and President Frederick Barker and Brother

Wm. R. McEntire, second counselor, had visited the members of the quorum and found there were 32 of the 508 members who used tobacco. Every one of these 32 brethren expressed the desire to lay aside these habits, and after making one or two more visits to their homes seven of them had stopped smoking. Among the seven was a brother 84 years of age who had smoked for many years. With a heart full of pride and joy he informed the quorum presidency on their second visit that he had not smoked since they had called on him and would never start the habit again. Similar responses were encour-

NO DRINKING AT SOCIALS

MANY fine socially-minded, ambitious young people do their first drinking at social parties. To refuse a cocktail at such gatherings appears to them a social blunder. Of course, this is a mistaken view and really indicates a lack of moral courage. The truth is that one who adheres to high standards of personal conduct always gains instead of loses in the estimation of all decent people.

But as a means of helping weak and more or less timid and diffident people we suggest that socially initiated and resourceful people undertake to lead in a campaign to ban alcoholic beverages from all social gatherings. Here is an opportunity to help the cause of temperance in which ladies especially could shine.

WEBER STAKE RECORD

AN important phase of the campaign is to keep a record of the activities of stake and ward workers. Following is the very commendable record of work done in Weber Stake since January, 1939. This report was made at a recent stake conference.

Homes visited	2,244
Recalls made	5,477
Booklets distributed:	
"Alcohol Talks to Youth"	660
"Nicotine on the Air"	3,000
"Word of Wisdom in Practical Terms"	3,000
Number of persons who have read the booklets	4,517
Number of conversations	7,467
Film and record shown by President Stevens in five city wards.	
Sponsored a poster contest.	
Posters shown in five city and one country wards.	
Stake Committee meets once a month.	

RESULTS:

Number who have stopped using tobacco	41
Number who have stopped using liquor	15

HOW ACTIVE ARE YOU?

OUR campaign for abstinence must not lag. We cannot quit until our objective is reached—Zion free from the curse of liquor and tobacco.

In some stakes the campaign is progressing satisfactorily. It should do so in every stake. Much, very much, depends upon the leadership responsible for the campaign. This includes, of course, Priesthood quorum presidencies and all committees assigned to the work. (By direction of the First Presidency this campaign is to reach every member of the Priesthood.) In addition to the means and methods indicated by the general Church committee every stake should carry on something of its own development.

In Utah are our officers and committees standing by ready to cooperate with the public school authorities when the invitation to do so is given?

QUORUM PROJECTS

What Is Your Quorum Doing?

MT. OGDEN STAKE
HIGH PRIESTS

THE High Priests' quorum of Mt. Ogden Stake have recently completed a very fine project. One of the quorum members had lost his home. The quorum members felt that something should be done for this aged man and his wife. The matter was discussed with the bishopric and the Welfare Committee and as a result a lot 50 by 150 feet valued at \$225.00 was donated by friends. Materials such as brick, plumbing fixtures, paint, electrical material, doors, and lime were donated, together with \$160.50 in cash, making a total of about \$471.70 donated in cash and materials. In addition, a loan of \$430.00 was obtained, which is now being paid back by the member being helped.

The total cost of the modern home, built within a month, was \$901.70; all the labor, a total of 920 hours, was donated by ward and quorum members, most of them High Priests.

In his report, Bishop Parker states: "We feel that this project has created a greater spirit of fraternalism among quorum members, as well as improving quorum attendance."

This is the third home project this quorum has put over in the past three years, in addition to completing other projects, such as agricultural and recreational assignments.

N. Y. STAKE DEVELOPS
USEFUL PROJECTS

INDICATIVE of what stakes in non-agricultural communities can do in creating and developing projects in the Church Welfare Program is a report from the New York Stake. Brethren in the world metropolis make job-seeking and -finding for unemployed members a major activity. A placard recently kept on display at Priesthood and Welfare meetings posted employment results for 1939 and bore the pertinent admonition: "We are our brothers' keeper." The statistics read:

Persons obtaining positions	99
Positions filled	160
Average weekly pay	\$20.67
Costs and expenditures	\$1,228.20
Annual income (estimate)	\$52,544.00
Costs in relation to income	2.41%

Benefits cited as resulting from this kind of project are "Spiritual uplift, morale build-up, and hope for despair."

A statement from Brother Paul S. Dixon illustrates a variety of products, the result of activities successfully undertaken by the city wards: a consumer cooperative, home canning, special Christmas cards, hooked rugs, leather goods, photographs and picture frames. "The New York Stake Church Security Program," reads one placard, "supplies tracts and information, finds household help, locates rooming accommodations, secures employment."

The accomplishments of the New York Stake should prove an encouragement to other city stakes which, finding themselves far from the scenes of agricultural activity, may think themselves short of projects within their reach.

MT. OGDEN STAKE HIGH PRIESTS'
QUORUM PROJECT

Above: Home built as project by High Priests' Quorum.

Left: Home under construction.

Melchizedek Priesthood Outline of Study, January, 1941

TEXT: *Priesthood and Church Government.*

(See also supplementary readings, problems, and projects below)

LESSON XXXVII

SOME PRINCIPLES OF CHURCH GOVERNMENT

(Read chapter 16, pp. 198-202)

- I. Sure foundations of theocratic government (See Supplementary Readings, No. 1)
 - a. Self-government based on true knowledge
 - b. Freedom of individual to choose
 1. Gospel covenants for those who choose to obey
 2. Civil laws compulsory upon all
 - c. Sincere observance of principles of true religion
 - d. Administration of laws in righteousness
 - e. Endowment of officers with authority from God
- II. Importance of the individual
 - a. Plan of salvation designed for each member of human family
 - b. Group happiness dependent upon lowest member
 1. The fallacy of averages (See "The Fallacy of Averages," editorial by Richard L. Evans, *The Improvement Era*, October, 1940, p. 608.)
 2. The ninety and nine and the one
- III. Distinction between Priesthood offices and administrative offices (See Supplementary Readings, No. 2)
 - a. Priesthood prerequisite to administrative authority
 - b. Administrative responsibility not held by every Priesthood bearer
 1. Priesthood may always be exercised for self and family
 2. In Church capacity, Priesthood exercised only by appointment
- IV. A lay ministry
 - a. Priesthood the universal possession of male members
 - b. Administrative officers taken from rank and file of Priesthood membership
- V. Order of authority: the keys of the Priesthood
 - a. Directing labors of Priesthood only with those appointed to preside
 - b. Usurpation of authority, insubordination, is evidence of lack of understanding of true order
 - c. Respect for Priesthood implies respect for every office and calling, high or low: all one authority (See Supplementary Readings, No. 3)
- VI. Law of free agency paramount
 - a. Progress of man rests upon freedom to choose: to accept or reject
 - b. Freedom of choice brings obligation of obedience, liability to punishment once choice is made (See Supplementary Readings, No. 4)

Problems and projects:

1. Enlarge upon Joseph Smith's statement: "I teach the people true principles and they govern themselves." Why is it sound? What relation has this truth to the principle of eternal progression?
2. What is meant by a theocracy? According to your definition, in what ways is the form of Church government as we know it today a theocracy?
3. Have someone give a five-minute talk on the importance of the individual based on a reading of "The Fallacy of Averages," by Richard L. Evans, in *The Improvement Era*, October, 1940, page 608. How well

are the principles of Church government in accord with the design of God the Father in bringing to pass the immortality and exaltation of man—every man?

4. Cite instances of unwillingness to follow the prescribed course of authority and show how they were the result of a misunderstanding of the true order of Church government, in fact, of the plan of salvation itself.

LESSON XXXVIII

SOME PRINCIPLES OF CHURCH GOVERNMENT (cont.)

(Read chapter 16, pp. 202-206)

- I. An unpaid ministry
 - a. Universal participation in labors of the Church
 - b. Devotion of time, talent, strength, and training to work within the Church
- II. Obligations of Church officers (See Supplementary Readings No. 5)
 - a. To stand as examples: "Ye shall bind yourselves to act in all holiness before me"
 - b. To study and teach: "Ye shall become instructed in the law of my church"
 - c. To plan under inspiration
 - d. To conduct all things in wisdom and order
 - e. To gain affections of membership through service
 - f. To govern by kindness and persuasion and common consent
- III. Conditions of office-holding
 - a. A call to voluntary service
 1. Blessings when accepted
 2. Lasting regrets when refused
 - b. A call to self-development and enlarged understanding
 - c. Rotation in office
 1. Extension of benefits of office-holding to all
 2. Duration of period of service not fixed: appointment, release should be received in spirit of appreciation
- IV. Industry, sacrifice, service the price of Church membership (See Supplementary Readings No. 6)
 - a. "He that is idle . . ."
 - b. Self-government demands sacrifice
 - c. Who is helped must give in return
 - d. Priesthood an unselfish principle: must be used only in interest of others

Problems and projects:

1. What are some of the possible weaknesses in a membership-controlled organization? How may these be guarded against? What are the strengths of such an organization? Show how these strengths and weaknesses operate in Church government.
2. Call for personal testimonies from quorum members concerning blessings gained from willing acceptance of office and performance of duty, and concerning regrets, discomfort, stagnation experienced as a result of refusal to serve in certain capacities.
3. Justify the system of rotation in office. What is the implication of the semi-humorous assertion: "That a man seeks an office is the best evidence that he is unfit for it?"
4. "Who is helped must give in return." In what ways does the Church help the individual? In what ways can the individual in turn serve the Church?

LESSON XXXIX

SOME PRINCIPLES OF CHURCH GOVERNMENT (Concluded)

(Read chapter 16, pp. 206-210)

- I. Fitness of officers (See Supplementary Readings No. 5)
 - a. The broken heart and the contrite spirit
 - b. Willingness to serve
 - c. Knowledge of Gospel
 - d. Training and temperament to suit particular calling
 - e. Determination to obey law of particular sphere of jurisdiction
 1. The greater the authority, the greater the restrictions
 2. The greater the law, the greater the penalty
 - f. Preparedness and punctuality in performance of duties
- II. Order of presiding in the Church (See Supplementary Readings, No. 7)
 - a. In the family
 1. Priesthood presides
 2. Inherent powers of Priesthood for benefit of self and family
 - b. Within organizations of Church
 1. Priesthood to be exercised only as called into service and directed by officers: illustration of High Priest who is member of M. I. A.
 2. Organization officers have delegated authority
 - c. Within official body of the Church
 1. Highest official authority in charge
 - (a) First Presidency or representatives: in all general meetings
 - (b) Stake Presidency or representatives: in all stake meetings
 - (c) Bishopric: in all ward meetings
 2. Presiding authority not to be confused with conducting appointment
 3. Members of Priesthood without official Church, stake, or ward positions need not be consulted by presiding officers
 - d. Rotation among president and counselors in conduct of meetings
- III. A Church of leaders and leadership
 - a. Every member may be called to serve
 1. Men in Priesthood quorums and auxiliaries
 2. Women in auxiliaries
 - b. Every member should be trained
 1. In principles of government
 2. In law of Kingdom of God
 3. In implicit trust in Church leaders (See Supplementary Readings, No. 8)
- IV. A house of order (See Supplementary Readings, No. 9)
 - a. Presiding quorums capable administrators
 - b. Talent properly finds eventual outlet in service of Lord

Problems and projects:

1. Assign two-and-one-half-minute talks on the following topics as requisite qualifications for office: (1) Willingness to serve, (2) humility in service, (3) knowledge of the Gospel, (4) training and temperament to suit particular calling, (5) obedience to laws of Gospel and particular restrictions of office, (6) preparedness and punctuality in performance of duties.
2. Illustrate the order of presiding in the Church by following the imaginary visit of a stake president to a general conference of the Church, a stake M. I. A. convention, a ward sacrament meeting, a ward Presidency meeting.

(Concluded on page 749)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC

THE AARONIC PRIESTHOOD

Ninth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

IT is about this time that Samuel, the last and greatest of the Judges, appears upon the scene; a holy child in the temple of the Lord, to whose service he had been dedicated by his grateful mother, Hannah, whose barren womb had been miraculously blessed to bring forth an only son—a child of promise, and a yet to be mighty prophet of God. One of his ancestors was Korah, the Levite, who perished by fire, and his father was Elkanah, the husband of two wives.

The word of the Lord came to the boy Samuel, as he lay sleeping at night in the Tabernacle. "Here am I," he answered, running to Eli, supposing it was he who had called him. "I called not," said the High Priest, wonderingly, and bade the child return to his couch. Again the Lord spoke to Samuel and again he ran to Eli, with the same result. The third time, the High Priest divined the cause, and directed Samuel to lie down once more, and, when he again heard the voice, to answer it and listen:

"And the Lord came and stood and called as at other times, Samuel, Samuel. Then Samuel answered, speak; for thy servant heareth.

"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle.

"In that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end.

"For I have told him that I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not.

"And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.

These awful words, Samuel, naturally enough, felt unwilling to convey to the ears of his superior, and it was not until the latter commanded him solemnly to withhold nothing, that he was prevailed upon to tell him all. Eli acquiesced in the judgment, and nobly, because humbly, acknowledged it as a message from the Lord. Not long afterwards the prophecy was fulfilled; Hophni, and Phinehas were slain in battle, the Ark of God which they had

QUORUM MEMBERS MOVING AWAY FROM HOME

THE following excerpts from a letter sent to bishops and counselors from the Presiding Bishopric, under date of January 3, 1938, clearly define the duties of all those in any way responsible for the members of the Aaronic Priesthood.

For many years it has been one of the recommendations of the Presiding Bishopric that quorum members away from home at school, working, or visiting for extended periods, be kept in touch with quorum affairs, by means of letters from quorum officers and members, by reports, and in other ways, and that they be urged to associate themselves as visitors with quorums in the wards in which they are residing temporarily. . . .

It is the duty of every quorum, through its officers, the adviser and the bishopric, to keep in touch with all members wherever they may go. Many quorums maintain regular correspondence with absent members, sending news and reports of quorum activities, thus helping to retain interest in the quorum and in Church work in general.

We trust that this procedure will, in the future, be followed by all quorums in order that we may discharge our full responsibility and aid all quorum members in every way possible. Bishops are requested to discuss this plan with all supervisors and urge its immediate adoption.

sacrilegiously taken to the front, was captured by the Philistines, and the Israelitish army driven back with great slaughter, leaving thirty thousand warriors dead upon the field. Eli, who sat at the city gate, anxiously awaiting tidings of the battle, and filled with apprehension for the safety of the Ark, when he was told what had befallen, fell backward from his seat, breaking his neck and expiring instantly. In the midst of these calamities, the wife of Phinehas gave premature birth to a son,

and died after naming it, in commemoration of the national misfortune, Ichabod, signifying, "The glory has departed from Israel."

The victorious Philistines soon found that they had quite as much reason to regret their capture of the Ark of God, as the Israelites themselves. For, though its power had lain dormant against Israel in the day of battle, the Almighty did not design that their enemies should profit any by its seizure. Their god Dagon, in whose temple they had placed the sacred emblem, was thrown down and shattered before it, and the inhabitants of Ashdod were smitten with painful disorders and great numbers of them destroyed. In alarm and terror, they moved the death-dealing object from city to city, the same fatal results following wherever it went. Finally, in despair, they placed it upon a new cart, drawn by two heifers which had never before felt the yoke, and putting in alongside of the Ark, a coffer of gold jewels, as a trespass offering to appease its mysterious wrath, allowed it to take its own way back to the nearest Hebrew city, Bethshemesh.

The inhabitants of that place feared little better than the Philistines for its presence, for while the Levites were offering sacrifice in honor of its return, some persons not holding the Priesthood came forward rashly and looked into the Ark, an act of insult and disobedience which God summarily punished by slaying over fifty thousand of the people of the city. With loud lamentations, the survivors sent to the neighboring city of Kirjath-jearim, and entreated the men of that place to come and take the Ark away. They consented, and it was accordingly removed to Kirjath-jearim, where it remained, in the keeping of Abinadab, the Levite, and his son Eleazar, until twenty years later, when King David carried it up to Jerusalem.

Meanwhile, the High Priesthood and the office of Judge rested upon Samuel. Under his faithful and upright administration, the children of Israel purified themselves, putting away the idols and strange gods out of the land, and reestablishing the religion of the

(Continued on page 749)

YOUTH AND THE WORD OF WISDOM

HARMFUL DRUGS IN TEA AND COFFEE

EXCERPTS FROM THE THESIS OF SHELDON ROSS HUNT

IN his new book, *How to Make the Periodic Examination*, Dr. Eugene Lyman Fisk of the Institute says:

Coffee is essentially a drug; that is, in itself it has no food value or nourishing principles. Its effects are mainly due to an alkaloid caffeine, which is used in medicine as a nerve and heart stimulant, although its use is being much restricted because of its uncertain effects. In this it resembles tobacco . . . caffeine, and is now given chiefly in emergencies, and is no longer combined with headache remedies, since the Hygienic Laboratory at Washington has

shown that it increases the depression or poisonous effects of such drugs.

He further adds:

The ill effects which may place in the long run be produced by this powerful drug taken habitually for many years, even by the supposedly healthy, have never been measured, but it is not uncommon for people who have taken coffee and tea for many years without apparent ill effects suddenly to develop a susceptibility to these drugs, suggesting that there has been a slow damage to the nervous mechanism of the heart or to some other part of the nervous system.

When muscularly fatigued, a bath or a rub-down is far better than drugs. . . . When mentally fatigued, rest and sleep is the remedy, not stimulants. Anything that merely masks fatigue is, in the long-run, fraught with a certain risk.

(Concluded on page 749)

Ward Teaching

WARD TEACHING

IT is felt that serious consideration should be given to the matter of improving the quality of our ward teaching. In too many cases, the visit of the Ward Teacher has become nothing more than an opportunity to discuss such matters as the weather, war, crops, and other kindred subjects. Reports come in that Teachers have been known to stay in a single home for two hours or more discussing subjects which are not related in any way to the purpose of the visit.

In the light of such reports, it is of little wonder that so many families are not too eager to receive the Ward Teachers in their homes. Since the Teachers usually call upon the people unannounced, breaking into the plans of the family which they know nothing about, would they not be more welcome in the future if they devoted themselves at once to the purpose of the visit, leaving as soon as possible thereafter? If there is occasion to remain longer than is ordinarily necessary, the Teachers should make certain that all of the time spent in the home is orderly and in keeping with his specific duties, and certainly upon the invitation of the family. It would be well for the Teachers to bear constantly in mind that when they enter the homes of the people as Ward Teachers their every act and word adds to, or takes away from, the dignity of the calling in the minds of the people. It is improper to enter the home as Ward Teachers and there discuss any subject which is not in harmony with the duties of the calling. If we must catch up with our social obligations, let us not do it under the guise of Ward Teaching.

AARONIC PRIESTHOOD MEMBERS NOT TO BE SENT IN PAIRS OR ALONE

Bishops of wards are urged to discontinue the practice of sending members of the Aaronic Priesthood in pairs, or alone, to do Ward Teaching. A member of the Melchizedek Priesthood should take the lead in all Ward Teaching assignments. It is suggested that a member of the Aaronic Priesthood be assigned to labor with an older brother. While the value of the fine efforts and work of the Aaronic Priesthood in this connection is not being discounted, it is felt that the people will feel better about it if an older and more experienced brother takes the lead in discussions and inquiries which hereafter will be the suggested order of business in all Ward Teaching.

In this plan, however, it is intended and expected that the brother bearing the Melchizedek Priesthood will give his young companion every possible

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood. . . (Doc. & Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying Fast Offering, paying tithing, and participating in ward social functions?
 - b. As an officer
Setting proper example, attending council meetings, etc.
3. Are you attending to secret and family prayers?

Ward Teachers' Message for January, 1941

"PEACE"

WE HAVE just completed the celebration of the birth of our Savior, the "Prince of Peace." We have made merry in our homes and in our public gatherings. Good will and fellowship were at high tide during the holiday season.

It is hoped that all Latter-day Saints had in their hearts also a reverent regard for the sacred, peace-loving mission of the Redeemer of the world. With these divine qualities so recently claiming our attention, it is appropriate that we now determine in our hearts to let their purifying influence persuade our opinions and gauge our actions throughout the coming year.

There can be no peace in the world until there is peace in the hearts of men. Hatred and selfishness must not find lodgment in the hearts of the Latter-day Saints. If we persist in conversation which harrows up our feelings and unrighteously offends any of our fellow men, we are seriously in error and have great need to change our course.

We should make every effort to be at peace with ourselves, with our fellow men, and with our Father in Heaven. Intelligent restraint upon the ever-present urge to speak of war and unrest should be exercised by all. If we devote ourselves to thinking constructively upon life and its great opportunities, we will contribute to our own peace of mind and encourage faith and hope in the minds and hearts of mankind. There could hardly be anything more welcome in life today than a concerted effort to keep our "feet shod with the preparation of the gospel of peace." (Ephesians, 6:15.)

The Savior left a message on this subject which we should bind upon our hearts:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John, 14:27.)

This is our Lord's invitation to dispel fear from our lives and to live in the heart-warming influence of the peace and love which He sheds forth on all the just and true.

opportunity to participate actively in the routine of Ward Teaching. The young man should always be given full opportunity to express himself or participate in some way in each and every home.

Beginning with the new year, all

leaflets for Ward Teachers will have suggestions and instructions for the conduct of the Teachers' visits in the homes of the people. These instructions will also appear each month in *The Improvement Era*.

The Presiding Bishopric.

Aaronic Priesthood

(Continued from page 747)

forefathers. The initial act of his public career was to call a general gathering of "all Israel" to meet at Mizpeh, where a solemn feast was held, sacrifices offered, and covenants of past penitence and future faithfulness to the Almighty entered into by his people. While the sacred ceremonies were in progress, the Philistines invaded the land, but God fought for Israel with the thunders of heaven, and their enemies were driven back discomfited and beaten, and were never again successful against Israel while Samuel remained in power.

In his old age, he made his sons Joab and Abiah assistant judges, and established a circuit from his own city Ramah, to Bethel, Gilgal, and Mizpeh, whither he went yearly for the purpose of dispensing justice. But his sons did not emulate his righteous example; they "took bribes and perverted judgment." This cause, with Samuel's advanced age, and a still lingering fondness for following after the customs of other nations, at length induced the people to ask him to appoint a king to rule over them.

The request displeased Samuel, not only because of its implied rejection of himself, but of its being equivalent to the repudiation of their heavenly king, Jehovah. In vain the faithful Priest remonstrated and pointed this out to them. They were deaf to all reason or protest, and stubbornly persisted in their demand, arguing that "a strong government" was absolutely essential to their future welfare, and a lack of political centralization had hitherto been the cause of their weakness and inability to cope with the hostile powers around them; entirely forgetful of the fact that their troubles and reverses were all directly traceable to their disobedience and rebellion against the eternal Monarch whom they and their fathers had solemnly sworn to serve.

But the Lord had compassion upon their weakness, and determined to punish it by granting their request. He comforted Samuel by telling him that the people had not rejected him, but had rejected the Lord their God, and instructed him to first describe to them the king they were to have, forewarning them of the tyranny he would exercise over them, and then to select the person He should designate, and anoint him king over Israel. The divine choice fell upon a young man named Saul, son of Kish, of the tribe of Benjamin, and he was accordingly anointed king by Samuel, B. C. 1095. The selection of a royal ruler from the smallest and weakest of the tribes at first caused no little jealousy among some of those more powerful, and Samuel therefore prudently delayed the public installation until this feeling had in a measure abated. When, finally, Saul was presented to the people, and formally assumed the reins of government, his noble bearing and magnificent stature so impressed the assembled multitude, that on seeing him, they gave vent to their admiration in a rapturous shout of "God save the king!"

(To be Continued)

Youth and the Word of Wisdom

(Concluded from page 747)

He concluded by saying:

There can be no doubt that tea and coffee are distinctly harmful, even in moderate amounts, to individuals suffering from

many meeting, a Deacons' quorum gathering. Define the official jurisdiction of the stake president in each instance. What is the relative position of the local officers in each case?

3. "Let the Saints be mindful of their own integrity, and not over-anxious about the integrity of those over them." Discuss the wisdom of this statement. What are the guarantees, or safeguards, of enduring righteousness in positions of leadership and trust in the Church?

Supplementary Readings

For Priesthood and Church Government

1. When the statement is made that theocracy is "government by God," it is not intended to convey the idea that the Almighty administers that government in person, but that He directly establishes His government, institutes its laws, and then administers it by men called to officiate in His name: in other words, by a Priesthood ordained for this purpose. (Keeler, *Church Government*, p. 79.)

2. There is quite as much need to properly recognize one's calling in the Church as one's authority; for, without the calling, the authority to baptize and to perform many other labors lies dormant. Men have different callings but the same Priesthood and authority. A member of a quorum has just as much Priesthood or authority as his president, but his calling is different, and it would not be right for him to act in quorum capacity without a call from his presiding brother. (*In the Realm of Quorum Activity*, p. 32, Second Series, 1931.)

3. If a Priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the presidency; and his services are necessary in the body, as are also those of Teachers, and Deacons. (Joseph Smith, *History of the Church*, Vol. II, p. 478.)

4. The Messiah's kingdom on earth is of that kind of government, that there have always been numerous apostates for the reason that it admits of no sins unrepeated without excluding the individual from its fellowship. Our Lord said, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." (Joseph Smith's Teachings, p. 66.)

5. In an organized body like the Church, every activity must be governed by established laws. The officers chosen to enforce these laws and to carry on the regular work of the Church, exercise their power because of their office. Authority of office is only a form of derived authority—derived from the people who have agreed to submit their wills to certain officers, who are to enforce laws accepted by the people. Even such authority, belonging to official positions, must be founded on intelligent knowledge. The organization of the Church itself must be intelligently authoritative. Therefore, authority of office is best exercised when those holding it have qualified themselves

intelligently for the work. The mistakes made by officers are commonly due to the want of the intelligence needed in the discharge of their duties. Fortunately, the Church is so organized that officials may be tried for their righteousness whenever their actions appear to be wrong to the people. Mistakes are most likely made by officials who will not qualify themselves for their work. (Widtsoe, *Rational Theology*, p. 112.)

6. It is a doctrine of the Church that giving produces strength. Whether one gives of money, strength, or talents, if the gift be for a worthy purpose, increased personal power follows. Usually, the wise, generous giver prospers more than the stingy, niggardly person. (Widtsoe, *Program of the Church*, p. 97.)

7. The spirit of the Gospel is for every man to do his duty and not try to shift any responsibility onto somebody else. We are told that we are agents unto ourselves, and that we ought to be engaged in bringing to pass much righteousness. When we are placed to preside over a ward, it is not necessary to go to the President of the Church to ask about every little matter, but we are entitled to the spirit of God and to the revelations of the Lord Jesus Christ in our calling. If we are energetic and are working in the calling whereunto the Lord has called us, He will reveal many great and important things unto us, and He will bring to our minds many suggestions and ideas with regard to the government of our ward. So with presidents of stakes and high councils and other officers of the Church. (A. O. Woodruff, *Conference Reports*, October, 1900, p. 15.)

8. Let the Saints be very careful how they withdraw confidence from the Priesthood. Let the Saints be mindful of their own integrity, and not over-anxious about the integrity of those over them. The Priesthood are the brethren of the Saints, and their ever-ready servants; and the higher the office, the greater the service. The Saints know not all that those over them have to endure, although it may be reasonable to suppose that the grace and favor of God are bestowed in proportion to the responsibilities and trials which men have to bear. Let the Saints remember that God has an eye to His Church, and should any of the Priesthood transgress, He will see that they are brought to account. While the people of God maintain their walk upright before Him, to the best of their ability, God will look after the Priesthood, and see that transgressors are handed over, in due time, to the buffetings of Satan. (*Millennial Star*, Vol. 15, pp. 552, 553.)

9. God's house is a house of order, of law, of regularity, and erratic disturbers of that order of men of restless temperament, who, through ignorance and egotism, become vain babblers, yet make great pretensions to prophetic powers and other spiritual graces and gifts, ought not to have any influence with the Saints, nor ought the Saints to be disturbed in their spirit by such characters and their theories. The Church of Christ is with the Saints. It has committed to it the law of God for its own government and perpetuation. It possesses every means for the correction of every wrong or abuse or error which may from time to time arise, and that without anarchy, or even revolution; it can do it by process of evolution—by development, by an increase of knowledge, wisdom, patience and charity. (Joseph F. Smith, *Gospel Doctrine*, p. 427.)

dyspepsia, sleeplessness, nervousness, heart affection, and those who have inherited a tendency to nervous and mental irritability. Many suffering from acid dyspepsia, insomnia, and nervousness secure complete relief after giving up tea and coffee.



The Organist as Accompanist

By Dr. Frank W. Asper

ONE of the hardest things an organist who is an accompanist has to do is to accompany singers satisfactorily when they sing softly. It is almost an impossibility for some singers to sing softly and not drag the tempo. Others, especially if they are not experienced in singing with organ, have a great deal of trouble getting the pitch.

In general, the organ accompaniment should be subservient to the voices, and for this reason many think the organ should never be heard above the choir. This is a mistake, for often music is written as a duet for choir and organ or duet for choir and orchestra, in which case the orchestra part has been reduced to be played on an organ.

It all depends on the way in which the composer has treated his accompaniment. For example, in Dudley

Buck's "God is our Refuge and Strength," throughout the entire number the organ part is absolutely independent of that of the voices, and if there were no accompaniment the number would be very unsatisfactory. A number of this kind is much different from a number in which the instrument plays the same notes as are sung by the voices, in which case the accompaniment should be used only to support the singing parts.

With the fine organs now being installed in many of the wards, making so many tone-colors possible, it is seldom that the accusation of monotony in the playing of the organ can be made if the organist is alert. He should continually try to use different pleasing combinations which will be in the spirit of worship. They should never be bizarre, but always along a rather conventional pattern. However, the performer should not go to the other extreme, that of changing stops too often. Such procedure does not add to the spirit of the service nor to the atmosphere of devotion. The stops should be changed where the change will not be prominently noticed, preferably at the end of phrases.

The necessity of variety in tone-color in the use of stops in accompaniments is just as great as when playing solos; and at all times in changing stops, time and rhythm should never be sacrificed. Only too often one sees the sad spectacle of an organist holding down a chord for a considerable number of beats while he searches the row of stop-keys for something which he can change.

In the preludes to the anthems to be sung by the choir, and also in the occasional interludes which are written in them, the organist should guard against vagueness and looseness of treatment. They should be in the same tempo as that in which the composition is to be sung. The prelude is especially designed to give the singers a definite sense of pitch and rhythm. For this reason the accompaniment should pay particular attention to the presentation.

Many organ accompaniments are adapted from an orchestration, in which case the part is often written quite high, in the same pitch as for the strings of the orchestra. These high notes sound all right on piano, but they are often best taken an octave lower on the organ because of the screechy effect that may result from the high playing.

The swell pedal is especially useful for loud and soft effects. It is the belief of the writer that there is a slight difference in tone quality when it is opened and when it is closed. We all agree that there is a difference in bril-

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Genealogy

SPANISH-AMERICAN TEMPLE PILGRIMAGE

By Robert H. Burton
Of the Spanish-American Mission

liance, but the vicious habit of opening and closing it accordion-like without regard to the phrase or the interpretation of the music should not be tolerated. Phrases usually increase in dynamics as they attain their higher notes and decrease in loudness as the phrase becomes lower in pitch.

One cannot speak too strongly against the continual pedaling of hymns on the lower octave with the left foot. This practice makes the playing thick and heavy, as well as monotonous, for the sixteen-foot tone brings the bass part an octave lower than written, making the whole effect too bottom-heavy and only increasing the agony. Many organists love to hear the low tones of the organ as they speak out, but this, like all good things, may be over-done, and if persisted in is in extremely bad taste.

On the other hand, a very fine effect is obtained when a bass note is repeated by taking it an octave lower on the repetition. When accompanying the choir, the pedal should only play when the basses are singing, and even then it is best occasionally to omit the part. One of the finest effects is obtained by omitting the pedal for a phrase and then allowing it to enter, at which time the real majesty of the instrument is given proper expression.

COMPOSITIONS BY GATES SUITABLE FOR CHRISTMAS

THE "story of old" is the story of Christ the Savior as well as of Christ the Babe of Bethlehem. Matchless in the literature of sacred music are two numbers by B. Cecil Gates, gifted Church composer, which create the atmosphere of quiet joy and religious devotion inseparably a part of the festival of Christmas: "The Lord's Prayer" and "My Redeemer Lives." Both numbers have been sung from time to time by the Tabernacle Choir. Made available by the Choir Publishing Company (Salt Lake), "The Lord's Prayer" has been issued in men's, women's, and mixed voices, and in solo form in three keys: B flat, C, and D; and "My Redeemer Lives" in mixed and women's voices, and in solo arrangement, keys A and D flat.

For any season, ward choirs seeking music of high standard and easy performance should turn to volume one of *Gates' Anthems*, another production of B. Cecil Gates, containing splendid arrangements of such famous pieces as "Peace, Troubled Soul" (Rubinstein's Melody in F), Zeiner's "See How the Morning Sun," and Gray's "A Dream of Paradise."

SINCE its dedication on October 23, 1927, the beautiful Arizona Temple has increasingly become a place of central interest in the hearts of the people of the Spanish-American Mission. As they grow in their understanding of and obedience to the Gospel teachings, their attention turns more and more to the work for their kindred dead. As additional members of the Spanish-American Mission make the journey to the House of the Lord, there appears a new animation in the branches to which they return.

In the early summer of this year, a step forward was made in temple work when several families of the Los Angeles Branch of the mission made the excursion to the temple at Mesa. Intention to go was announced about two months ahead, and preparations were made and further research was done for more names. The planning, sacrifice, and work that were necessary are typical of the effort that is required for such an excursion. Branch President Juan Gonzales hired two extra men and the services of his son in order to leave his real estate business for a few days. Former branch counselor Guillermo Smith had his vacation changed, and his wife also worked a few weeks to make the trip. Brother and Sister Daniel Ortiz made special arrangements in order to accompany the others. For the second year faithful Brother Juan de los Reyes Gonzales made the trip.

Their excursion was planned in connection with the conference of the Spanish-American missionaries of California, Arizona, and El Paso districts. To these faithful members and the thirty-five missionaries, the inspiring spirit of the temple in the orange and grapefruit groves was a fulfillment of a cherished dream. Its majestic beauty impressed them with a spirit of holiness, and they could not help knowing they had come, indeed, to "The House of the Lord."

The people of Mesa made all very

welcome and the members of the Mexican Branch were hosts at all the conference sessions. The beginning of the meetings was in the form of a sunrise service out on the picturesque Salt River desert. There, within sight of the ruins of the civilization of their noble progenitors, these people worshiped the God of their fathers, according to the true plan of the Gospel.

During the afternoon and evening of this Sabbath, conference sessions were held in the beautiful Mexican Branch chapel. Monday was filled with many activities, but the highlight of the conference was yet to come the following day.

On Tuesday, even before the sun had warmed the desert sands, the Saints from Los Angeles, together with others from Mesa, and the visiting missionaries had gathered in the gardens on the temple grounds and from there passed into the beautiful and sacred rooms of the temple.

President Orlando C. Williams gave the talk at the chapel service and part of the music was furnished by the visitors, who sang both in Spanish and English. Each one took a name, and the realization that they were doing work for the kindred dead of the Spanish-American people within the temple dedicated for their benefit and blessing, was a new and exalting joy.

For three couples this was their first temple session. The climax of all came when four couples were sealed, with their children, for time and all eternity. Words fail to express the joy of such an occasion.

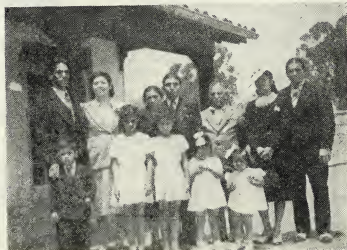
Some remained in Mesa and attended as many as ten temple sessions. They returned to Los Angeles with the firm desire to visit the temple again soon to do more work. Other members now are making plans to partake worthily of this great blessing.

Such progress in the work of the Lord among the Spanish-American people fills us with great joy as we realize that the promises made concerning them are being fulfilled. We look forward with faith to the time when many others of their brothers will embrace the Gospel and enjoy its many opportunities.

MEMBERS OF THE LOS ANGELES
BRANCH OF THE SPANISH-
AMERICAN MISSION ATTENDING
THE MESA TEMPLE EXCURSION,
MAY 28, 1940:

Left to right, back row: Daniel Ortiz (Counselor in branch presidency), Josefina Bernudez de Ortiz, Concepcion de Gonzales, President Juan Gonzales (branch president), Juan de los Reyes Gonzales, Amelia Mirando de Smith, Guillermo Smith (former counselor in branch presidency).

Left to right, front row: Son of Brother and Sister Ortiz, Rebecca Gonzales, Gertrudina Gonzales, Rosa Smith, Violet Smith.



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Mutual Messages

Executives

MID-YEAR

OUR Mutual work is almost at the halfway mark. Before the year closes, it will be wise to look back at what has been accomplished and forward to what still needs to be done.

The presidents will need to check the general tone of the Mutual. Has the membership been satisfactory? Have persons been stationed at the door to greet all those who attend Mutual? Have those who are not acquainted or who are not members of the Church been made to feel welcome during their entire visit in our Mutuals? Are the preludes played by the organist conducive of quietude? Have the opening exercises been conducted according to Chapters XI and XII of *Thy Speech Bewrayeth Thee*? Has the marching been good?

Manual counselors will check as to their classroom procedure. Have the classes been conducted in such a manner that the members are happy to attend and are benefiting from their attendance? Are the Sunday Evening Services attractive enough that the attendance at them is steadily increasing? Have the speech directors been given ten minutes a month in which to introduce the speech work into the departments?

Activity counselors have their province to check. Are the assembly programs being made interesting? Are they being timed accurately so that classes do not suffer? Are the dance managers actually being given the assignment of taking charge of the dancing programs of both ward and stake? Are the drama and music programs being conducted so that there will be growth at the conclusion of the year?

It would be wise for executives to point out ways of classroom checking.

TEACHING HELPS

IN the matter of classroom procedure, the manual counselors may want to offer suggestions concerning improving or adding variety to the methods already being used. For helpful suggestions in the method, we should like to refer you to *The Successful Latter-day Saint Family in the Modern World*, which is being used by many Special Interest groups. At the beginning of nearly every discussion, there is one section, called Helpful Hints to the Leader, which could be used successfully by all departments.

PREVIEW

In addition to the regular Tuesday evening procedure, there are two Ex-

ecutive responsibilities in January. The first is the Sunday Evening Service. "We Live With Great Characters: Christ, the Redeemer," is the topic. Once again let us mention that the scripture reading should receive consideration; ask the speech director to help that the reading may be well done.

The preparation for the January 28th assembly program on "How the Scriptures Came to Us" should be particularly well prepared. This is important to know, but it must be handled very well if it is to be sufficiently interesting to hold the attention of young persons from the ages of fifteen up.

Special Interest

BECAUSE of the popularity of the Special Interest manual, *The Successful Latter-day Saint Family in the Modern World*, a reprint has been necessary. We feel that this is complimentary to the authors of the course—and that the course will be of great value for those who are studying it. This particular manual is receiving wide comment from many educators who do

not belong to our Church; they have been attracted to it particularly since it combines so effectively subject matter and method of presentation of that material.

Those Special Interest groups which are studying some other subject would do well to read *The Successful Latter-day Saint Family in the Modern World* for its helpful suggestions concerning the successful direction of class work.

Reports coming from many stakes of the Church are enthusiastic about the Special Interest program. The General Board is particularly eager that the democratic procedure be maintained in all groups that are being organized now. Read the Brochure carefully, then find new groups who should be reached by this program, invite them into activity, and let them choose their own leaders, subjects, and class officers.

Now is the time to introduce the reading course books: *Unto the Hills* by Richard L. Evans, which has gone into its third large printing, and *One Who Was Valiant* by Clarissa Young Spencer and Mabel Harmer. *Unto the Hills* bids us consider the eternal and abiding verities. During these times, we need to dwell on these permanent values rather than on shifting standards. *One Who Was Valiant*



"Dear Editor:

"I THOUGHT you might find this picture interesting enough to use in *The Improvement Era*. No doubt you remember the King Sisters at KSL.

"This is a 'candid' taken of 'five Mormon maids' who are proud of Utah and your Church. The girls, to whom Utah is home and who are all members of the Mormon Church, posed at the Biltmore Hotel in New York City, where the Four King Sisters are

featured with Alvin Rey's orchestra. They are heard over nationwide networks and on phonograph records.

"Their good friend, Miss Laraine Day, M. G. M. star, paid them a visit on her arrival in the big city for the preview of a recent picture, 'Foreign Correspondent.'

"They are, reading from left to right: Donna King, Laraine Day, Louise King, Yvonne King, Alyce King.

Sincerely,

Jack Egan."

Mutual Messages

deals with the home life of the great leader Brigham Young. When we learn of his family life, we can see many ways to improve our own.

M Men-Gleaners

MEN and Gleaner officers are to plan and conduct the lesson on the theme given December 17. The suggested outlines (p. 151 in the Manual) for this evening are well worth following. Parents of class members are invited to the M Men-Gleaner class on this date, so thoughtful and adequate preparations for a pleasant time should be made in advance.

This month's suggested passages for memorizing will be found in Luke 12: 28-31.

SUGGESTIONS ON THE M MEN-GLEANER READING COURSE

THE New Testament is rich in the principles of true religion. The truths are expressed in simple language. The great scholar of the New Testament, Dr. Goodspeed, used to say, "Read each of the New Testament books at one sitting if possible." It is a book of simplicity; yet it has action, vigor, and a style that will appeal to you.

These facts and guides will enrich your reading:

1—MARK.

The gospel of Mark is older than Matthew. Get an intelligent understanding of the book by reading according to the historical, religious, and literary methods of approach. Mark was written by an interpreter of Peter the Apostle. Mark interpreted for Peter from the Aramaic into the Greek. It could well be called Peter's message through the pen of Mark—"the memoirs of Peter." It was written by Mark at Rome about 70 A. D. to replace and make live the oral Gospel.

The author, John Mark, is mentioned in Acts as a missionary companion of Paul on Paul's first missionary journey. (Acts 13:5.) Mark makes Jesus a man of action—the doer. He stresses the human features of Jesus' personality. The aim of this Gospel is to tell the things Jesus did. He likes to tell of the miracles. He gives incidents in which Jesus is the hero. It is through the book of Mark that we best realize why Jesus drew all men to Him. All the words of Jesus in the Gospel of Mark can be easily read in twenty-two minutes. Mark is the shortest of the four Gospels—sixteen chapters; Matthew has twenty-eight; Luke has twenty-four; John has twenty-one.

The language of Mark is vigorous, terse, brief, and strong with dramatic power and feeling. It soon reaches the point—rapid in action. You will do well to note the opening verse of the book.

2—MATTHEW.

Matthew was written by a Jewish Christian author at Antioch. He used the Gospel of Mark. Eleven-twelfths of Mark is

duplicate in Matthew. Matthew and Luke never agree against Mark. Matthew presents Jesus as the master teacher—the master sermon-giver.

This book is distinctly Jewish. It seems to have been written more for the Jewish Christians. Matthew wishes to show Jesus to be the Messiah—the realization of the Messianic prophecies. He attempts to convince the Jews of this fact; hence, he used over forty quotations from the Old Testament—the Jewish Bible—to convince the Jews of this great fact. The book does three things: first, enlarges the work of Mark; second, explains the failure of the Jews to accept the Christ; third, portrays Jesus as the great Teacher.

Matthew gives us the fundamental Christian doctrines. Its collections of teachings and sermons make it a valuable volume of religious literature.

Matthew makes a universal appeal. The divinity of Jesus is stressed. Jesus is the central figure in all things. Doubtless much of the rich material concerning Jesus came from the Apostle Matthew.

(Suggestions for reading Luke, John, and Acts will appear in succeeding issues.)



FOUR M MEN OF THE SWISS MISSION, BASEL BRANCH, SWITZERLAND

Reading from left to right, back row: Alfred Lieber and Adolf Siegmund.

Front row, left to right: Ulrick Lieber and Reinhold Baider. This photograph was recently received from Switzerland by Thomas E. McKay.

HELLO, GLEANERS—

To you Gleaner Leaders and Gleaners

Girls we send greetings and wishes for a lovely holiday season. Into a new year, into a new world we inevitably move whether we will or not, and there will be greater need for our inherent touch of womanly graces. Have you read the article in the October *Improvement Era* by Dr. John A. Widtsoe called "Woman's Greatest Career"? It will strengthen your testimony and give you a wealth of material suitable for class discussion in the separate Gleaner department once a month.

As the Manual reminds us, your next lesson on the "Art of Being a Woman" will be on January 28. It is entitled, "Love Points the Way." It is also the mid-winter Comradery night. Gleaner work and interest should be at

its best. Sometimes if you feel a little discouraged just jot down in that mental notebook of yours the important positions most of you as women hold. If you are a girl or a woman in the home, you may be all in one a housekeeper, a disciplinarian, an expert cook, a seamstress, a buyer (on a budgetless budget), a doctor, a psychologist, a psychiatrist, a nurse, a hostess, a professional entertainer, an executive, a peacemaker, and with it all you are supposed to keep sweet and good-looking. And then on the hurdle of it you are undoubtedly doing all you can to serve in the Church. Surely it is worthwhile to be a busy girl or woman in this interesting day.

Read the theme for 1938-39—"By love serve one another. For all the law is fulfilled in one word even in this: Thou shalt love thy neighbor as thyself." Galatians 5:13-14.

Assign a three-minute talk on the above quotations. Have the group sing "Love At Home." How do we as Latter-day Saints show our heavenly Father that we love Him? Connect the theme for 1939-40, "Jesus said unto him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . ."—with the theme for 1940-41, "My son, keep thy father's commandment, and forsake not the law of thy mother . . ." Show how love is revealed by obedience to the advice of our heavenly and earthly parents.

If we truly love, there is a deep and sincere desire to please the loved one. Leaders will have a fine opportunity in this lesson to bring out the fact that forgiveness, tolerance, charity, long patience, and appreciation are the slender fingers of lasting love and friendship. We cannot change the world by fear and hate, but we can and will change it through love.

There have been several interesting reports on Gleaner groups meeting throughout the summer. In Parowan Stake, a clever leader stimulated interest by using a pair of love birds as visitors in the homes of the girls when certain projects were reached in the Treasures of Truth activity. Why not write to Parowan Stake for details.

Several groups studied the Summer Personality Course and found joy and friendship throughout the summer.

Good luck and Happy Gleaning.
Your Gleaner Committee.

Explorers

REGISTRATION TIME IS CHECK-UP TIME

WHEN an Explorer is invited to register he usually seriously evaluates his troop program. He recalls the promises of high adventure made during the past year and deter-

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Mutual Messages

(Continued from page 753)

mines whether his troop leadership has made good its pledge. When he pays his registration, he expects value returned in the form of interesting, challenging programs.

The wise leader will not make it necessary for his Explorers to debate the question as to whether it is worth fifty cents a year to re-register. By conducting well-planned and -executed programs, he saves himself the embarrassment of being criticized on account of inactivity at re-registration time.

PROGRAMS OF VALUE

THE athletic and social features of the Explorer program are very desirable and worthwhile to the young man of Explorer age. They have natural appeal to him and with very little motivation, these activities become the most popular in the Explorer program. Many troops are majoring in one or both of these types of activities, and their members are rapidly developing the attitude that they constitute the major part of the Explorer program, whereas they should be only the frills.

The heart of the Explorer program consists of two features—First and Second Honors and the Arrowhead Award. Every Explorer troop should make these phases of the program very important in the minds of the troop members.

As a means of encouraging greater activity in the Explorer advancement program, the General Board has set up certain minimum standards of activity for Explorer troops on a stake basis. All stakes that attain these standards will receive official recognition from the General Board. The standards are as follows:

1. Registered troops: 75% of the wards in a stake with twelve or more boys fifteen and sixteen years of age available must have registered Explorer troops.
2. Membership: 50% of the available Explorers in the stake must be registered with the Boy Scouts of America.
3. First Honors: 25% of the available Explorers in the stake must have received the rank of First Honors.
4. Second Honors: 5% of the available Explorers in the stake must have received the rank of Second Honors.
5. Priesthood activity: 75% of the Explorers in the stake must be active in the Aaronic Priesthood. (See Page 164, log No. 10 for further details.)

It is felt that stakes that have reached these minimum standards will automatically have conducted a worthwhile, well-rounded program of Explorer activity.

STEPS IN ORGANIZING AN EXPLORER TROOP

A plan developed by Royden C. Braithwaite, Explorer Commissioner, Wasatch Stake.

(Note: This plan is so concise and enlightening, containing some new approaches to the problem, that it was

felt that leaders would appreciate a reprint of Brother Braithwaite's plan in the *Era*.)

Basic Phases of the Explorer Program:

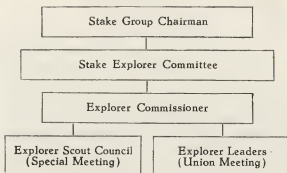
The steps in organizing an Explorer troop grow logically out of the effective functioning of three closely related phases of the program:

1. Proper organization (Stake-Ward-Troop).
2. Well-selected leaders (Stake-Ward-Troop).
3. Well-planned program (Stake-Ward-Troop).

Steps in organizing an Explorer troop:

- I. Secure the cooperation of the stake presidency and Y. M. M. I. A. leaders in organizing stake Explorer and Scout committees in harmony with the local Council and General Board Y. M. M. I. A. plan.
- II. Secure the cooperation of the ward bishopric and Y. M. M. I. A. leaders in (1) selecting the right troop committee-men, (2) selecting the best possible Explorer leader and assistant, (3) starting troop committee meetings, and (4) helping to carry on an enrollment campaign.
- III. Special projects used to introduce and help establish Explorer Scout program:
 - a. Special "Orientation Meeting" in Explorer Scouting for stake presidency, bishoprics, troop committee-men, Y. M. M. I. A. leaders, Explorer leaders and Scoutmasters, troop officers, and any other interested people. (Explanation of the Explorer Scout program.)
 - b. Explorer Leadership Training Course for Explorer leaders and troop committee-men. (Under the direction of Council officials, commissioners; held in two departments.)
 - c. Special stake and ward Explorer activities. (Tours, socials, etc.)
 - d. Stake Explorer Scout Council.
 1. Personnel: (1) District or stake Explorer Commissioner, (2) two older Scouts from each ward who have received a formal Priesthood call from the stake presidency to serve as special Explorer missionaries in their particular ward for purposes given below, (3) special advisors when needed.

2. Organization:



3. Objectives:

1. To educate and convert Explorer Council members to the Explorer program as advocated and sponsored by the L. D. S. Church and the National Council.
2. To stimulate and inspire these members to serve their wards and stake by
 - (a) cooperating with ward officials in bringing about an Explorer organization

- (b) in their particular ward
 - (b) working to interest and bring into the troop every available young man in the ward
 - (c) helping to adapt the Explorer program to the ward and stake by giving full support to those who lead in carrying out the program
 - (d) building a stake Explorer program to fit the conditions and circumstances of the local district or stake
3. To work for greater correlation of Priesthood and Scout activities, appreciating the fact that Scouting is to be the supplementary activity program of the Priesthood
 4. Specifically to prepare and educate these missionary Explorers that they may act as "service-men" or "stimulators" of the Explorer program of the Priesthood
 4. Service Avenues Open to Council Members:
 1. Working for the appointment or calling of the Explorer leaders and troop committee-men for the ward
 2. Pledging and giving personal support to the Explorer leaders in helping to get the program set up and functioning; working to establish a registered troop
 3. Carrying on a special missionary project to interest and enroll every available boy in the ward in the Explorer program
 4. Participating in a cooperative study for the purpose of adapting the Explorer program to meet ward and stake needs, conditions, and possibilities
 5. Suggesting, sponsoring, and taking initiative in carrying out special stake projects such as:
 - a. Industrial tours
 - b. Hikes, camping, and Explorer expeditions
 - c. Joint Explorer-Junior Girl activities
 - d. Vandal and other athletic tournaments
 - e. Safety projects
 - f. Stake Attainment Recognition drive
 - g. Pioneer trail trek, etc.



IN this lovely month which we celebrate as the birthday of our Savior, it is fitting—even obligatory—to rededicate ourselves to the purposes of Mutual Improvement work. Whatever our assignment—from president to Bee-Hive leader, including drama directors and Junior leaders—we are untingly and fervently trying to build a live and working testimony of the truthfulness of "the Gospel," as understood by "Mormons" in the hearts of our members. That is the first purpose.

Mutual Messages

As Junior leaders, it is no small task to make our own deep convictions "carry over" to these fifteen- and sixteen-year-old youngsters. It takes more than a ten-minute glance at the manual and a pat of our back hair to bring this sense of surging trust and courageous happiness, this energetic determination to live by "every word," which activates the young Latter-day Saint who really "believes." The task is impossible if we do not wholeheartedly believe ourselves. As Junior leaders we must look first, then, to ourselves. Earnest, prayerful study, a vision of our opportunities, love of our girls—these may be the background of the loveliest Christmas yet, in our lives. That it may be yours and ours is the hope of your Junior Committee.

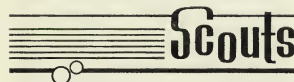
Three phases of our work should be uppermost in our minds for December:

1. To make the most of our opportunities with the Gospel lessons *You and Your Light*. This means studying them earnestly, having them "on our minds" ready to pick up from daily experience and observation every helpful idea, every dramatic touch, every enlightening idea for our girls. It means, too, that we are carefully "tying them up" with "My Story," the "Question Box," and the "Theme" as suggested at the end of the lessons. Each part should reinforce and strengthen the other.

2. To prepare well in advance for the question box on liquor—making this discussion a very real safeguard to the girls during the holiday season.

3. To plan for our happy "high standard" Junior-Explorer dance in December or January as the culmination of our dance instruction.

A very Merry Christmas to you all—Junior leaders, Junior girls!



THE following is a brief statement of the theme project for 1940-41 for the Scout department. We urge all leaders to encourage Scouts to join in this interesting theme project idea.

Theme Project — Biography of Scout's Pioneer Forefathers.

Project: Every Scout to write the story of some one or more incidents from the life of his grand- or great-grandparent or -parents. The story to be at least 500 words and not over 1,000 words.

Ten prizes, each a piece of Boy Scout equipment such as mess kits, axes, knives, etc., will be given by the General Board for the ten best stories submitted by registered Boy Scouts.

All stories are to be turned in to the Scout Committee of the district, stake, or mission. This committee will read all stories and select the two best to send on to the Scout Committee of the General Board, 50 North Main Street, Salt Lake City, on or before Boy Scout

Anniversary Week, February, 1941.

The General Board Committee on Scouting will select the ten best stories from those sent in by the districts, stakes or missions. These ten will be given the prizes at some appropriate time and place in their district.

If there is no Scout organization in a district or mission, the M. I. A. stake or mission officers will receive, judge and send on the two best to M. I. A. Scout Committee of the General Board, 50 North Main Street, Salt Lake City, Utah. Stories are to be judged on the following basis:

1. Literary value, including grammatical construction.

2. Historical value; source of information.

3. Interest value; is it a good story?

Objective: To encourage every Scout to learn about the life story of his grand- or great-grandparents.



MERRY CHRISTMAS

YES, every Christmas is merry if we make it so.

Then let us capture anew the old, old beauty of Christmas and hold in our hearts the spirit of peace and good will to all. Let us put on our togs and carol to our heart's content, and sub for Santa once again. It is well to keep this thought in our hearts this Christmas season—"It isn't what you give, but how you give it that counts."

In *The Singing Tree* you will find a lovely Christmas story. This is found on pages 200-201. Let's use this story to interest the girls in this book, and you might suggest it for a Christmas gift.

Something tells me that you are going to have some Christmas parties after that caroling; if so, it will be the last party of this happy Jubilee Year. As such, it must be equally joyful as the other events have been. We dislike to see this Jubilee Year slip away, it has brought so much growth and happiness. We must think of ways to retain the enthusiasm of the year.

Refreshments:

So here we go with our heads together planning and plotting. Some of the old Christmas numbers of the *Era* will help us. Last year's *Era* gave us recipes for cookies, candies, pop-corn balls, etc. We will want to use some of them. You will find them in the December *Era*, 1939, page 740, and February, 1940, page 100, and in this *Era*, page 743. Then there was that jolly round Santa, made from an apple, cotton strip around the center and down the front, marshmallow head with cotton wig put on with tooth picks, cloves for eyes and mouth and nose, buttons down the front, and raisins on tooth picks for legs and arms.

Table Decorations:

If you live where evergreen cones are available, take a hike some Saturday afternoon to gather some. The large ones

can be used for decorations on tables and mantels. The small ones will make corsages to wear on coats or to tie on parcels. Add just a touch of silver to the edge of the cone tips. With spool wire fasten three small cones together. Conceal the wires behind the tips of scales. Cut small, deep notched leaves from any old felt hats you have in any shade of tan, brown, red, yellow or green. Attach two or three and add a silver ribbon bow.

Parcels wrapped as snowballs are attractive on Christmas trees, or about them, and used with a Santa as centerpiece.

Oregon grape or wild holly combined with fruit makes a pretty centerpiece for the table; or red candles in a group of three, five or seven, surmounted with holly are attractive.

A small doll house electrically lighted is also attractive. Cover the roof, window sills, and ground with cotton sprinkled with artificial snow. Yellow cellophane at the windows gives a lighted glow. Place a small holly wreath over the door and any interesting figures (dolls) you would like among shrubs and trees made from small evergreen branches.

Entertainment:

1. Table Game.

Each guest is given a small red stocking filled with ten candy kisses. In addition, one guest has a sprig of mistletoe and one a sprig of holly. At a signal one counts ten to himself with his eyes closed, while the holly and mistletoe are passed rapidly. When the person counting opens his eyes and calls stop, the one holding the holly gives a candy kiss to the one holding the mistletoe, this to be continued as long as you like.

2. Other Activities.

- a. How would you like to have an untrimmed Christmas tree in the room? On a table have magazines, paste, scissors, gift paper, tinfoil, tinsel, bright paper, red tulle, icicles, etc. Have each guest make a tree ornament and trim the tree.

- b. Would the girls like to carve a Santa, the Shepherds, or the Three Wise Men from potatoes?

- c. Would you like your party to be a "Frolic of the Toys?" If so, have each guest dress like a toy—brownies, teddy bears, clowns, dolls of all kinds, etc. Each guest must bring a toy or game.

Our Gifts:

No Christmas party is complete without an exchange of inexpensive gifts. A gift hunt is so much fun, and there are so many ways of doing it.

- a. Have you tried the "Spider Web?" Each parcel is hidden and a long cord is attached. This cord winds in and out under carpets, furniture, and gets mixed and tangled with the other strings coming from other parcels in other places. The ends of the string are all tied together at the proper time; each girl takes an end and follows her string. She must wind it up as she goes. Many are the entanglements and causes for merriment. Parcels are all brought back to a given place where they are opened.

- b. Parcels may be placed on and about the Christmas tree; each has a number. Like numbers are passed and the girls draw a number, stepping up to the tree to find the matching one. Have parcels unwrapped one at a time.

- c. Parcels may be found by a series of notes for each guest, directing them from place to place and note to note until finally her gift is found.

(Concluded on page 756)

Mutual Messages

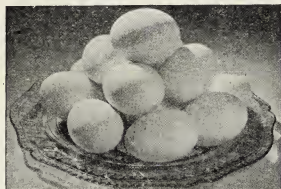
(Concluded from page 755)

What Can We Make?

Hot dish holders, dish cloths, cork hot dish pads, plaques, skirt hangers.

Notice: A report blank for recording the events of the Jubilee Year has been sent to every stake. We hope you will be able to compile it and return it to the Y. W. M. I. A. General Board Office by the first of December. We feel that this report is going to be thrilling. You will want your stake represented.

Thank you for your cooperation and steadfastness to a worthy cause.



EAT MILK-WHITE EGGS FOR VITAMINS—MINERALS

The egg is a treasure-source of minerals . . . of vitamins . . . of protein! Eat eggs for your vitamins . . . your minerals. Choose "Milk White" Eggs for their high standard of quality. They come from scientifically fed and cared for chickens. The best you can buy, and they cost no more. Ask your grocer for them!

"Milk White" Eggs are used in all M. I. A. Cooking Schools

UTAH POULTRY PRODUCERS' COOPERATIVE ASSOCIATION



Missionaries in the North Country

(Concluded from page 730)

here is a dry cold, and it is much easier to stand than at home. I believe there is less sickness up here than in most places outside.

We have certainly had a fine week. The first M. I. A. meeting got into full swing with a gala social Wednesday night. . . . This is a grand start to our Mutual year but the work is just beginning. It is now up to the officers and teachers and us to have something for these people every Wednesday night that will make them want to continue to come out. If we can only keep a few of these young people out of the saloons and pool halls we will be accomplishing a great deal of good. We want to try to keep all of the fine young people here supplied with good, wholesome entertainment. We have a real job ahead of us, but I feel sure we have some fine people to help us with this work.

Wednesday afternoon I was privileged to attend my first Relief Society meeting, and I enjoyed it very much. The day was devoted to the theology lesson and testimony-bearing. . . . It was truly a spiritual meeting, and they are a grand group of women. There were fourteen present at the first meeting not counting the two of us.

We have had some good cottage meetings during the past couple of weeks, and it is wonderful to find people who are searching for the truth. We are indeed fortunate to have the privilege of laboring as missionaries for the Church of Jesus Christ of Latter-day Saints. What joy and lasting satisfaction it is to see the joy the Gospel brings to those who live it completely. How unimportant are the things of men when we compare them with the things of God. . . .

Sincerely your brother,
Elder Lester Hewlett, Jr.

POCATELLO AGRICULTURAL ACTIVITIES

(Concluded from page 727)

someone else to work in their stead. They did a total of 855 man-hours of work; fifteen non-members did 105 man-hours of work. The brethren of this quorum, who are mostly farmers, believe in doing the Lord's work first, then their own afterwards; on October 4 and 5, before any of them had harvested their own beets, they turned out, pulled, topped, and hauled these beets, receiving 140.48 tons, 15.61 tons per acre. Their actual cash outlay for seed, etc., will be \$58.75. This will give the quorum several hundred dollars which can be used to help rehabilitate some worthy members of the quorum, and in other ways enable the brethren to do good in a lasting way.

In our American Falls Ward, through the agricultural committee's efforts many fine gardens were grown during this year. Some of the brethren had never grown gardens before. Results were abundance of good wholesome vegetables for food, both for themselves and their more unfortunate brethren.

The Elders' Quorum in Pocatello 5th Ward has produced a quantity of fine Idaho potatoes.

In the Pocatello Third Ward, a member of the Elders' quorum had begun the construction of a home, but became seriously ill and was taken to the hospital. After many weeks he was able to return home, and imagine how surprised and happy he was to find that his brethren had, during his forced stay in the hospital, completed his home without cost to him, thus bringing them all together more closely than ever before.

The other three stakes in this region—Bannock, Portneuf, and Idaho—have done some very fine work in our agricultural and welfare work which I hope to report later. I feel more than ever the importance of this agricultural committee work which, as Elder John A. Widtsoe of the Quorum of the Twelve said at our banquet of regional workers at Hotel Temple Square during the October General Conference of the Church, "is the most important part of the great Welfare work."

REMEMBER THE DAY

(Continued from page 723)

I WAS busy at the office all the next day making final reports, and it was seven o'clock when I dashed back to my hotel room. The telephone was ringing when I went in.

"Merry Christmas," said Phyllis. "What time do we start?"

"Soon as I can change—maybe thirty minutes—say, I nearly forgot—I'll have to leave you at the party and make a call down at George

Aims'. He only lives a mile from the Inn straight down the highway."

"Well—don't stay away too long. Bingo's going out with us—the more the merrier I told him."

"Okay," I answered and hung up.

It was a snowy Christmas Eve, but my little roadster slushed along the highway at forty miles an hour.

"Bill, I love it—I simply love it," Phyllis caressed the brilliant bracelet on her arm. "I'll bet it tops all the other gifts." There were hard glints

REMEMBER THE DAY

in her eyes that matched the brilliance of the bracelet.

The box with the locket in it was still in my overcoat pocket. She and Bingo kept up a chatter all the way to the Inn. We could hear the music a block away.

"What a night for a party!" Bingo's enthusiasm was contagious.

"And the moon," echoed Phyllis in the same tone, "and the stars—how bright they are! Maybe we'll have a moonlight waltz!"

"Um-m," said Bingo and gave Phyllis a wink.

"Hurry back, Bill," Phyllis said gaily when I let her out of the car with Bingo. The rhythm of the music was inviting. I wanted to go in. I could hear the crowd inside.

"What's important enough to make you miss this party?" asked Bingo.

I hesitated. I could take the doll and the train to the twins tomorrow. It wasn't my fault because Santa Claus came on Christmas Eve! I decided to stay put with Phyllis. I had planned on this party for weeks. As I put my gloves into my overcoat pocket, I felt the box with the locket in it.

"Come on, Bill," Phyllis tugged at my elbow; "let's dance."

I looked at her. Her gold sandal was impatiently tapping out the music and her mouth was a sulky pout. My eyes took in the rest of the crowd in a quick glance—glamorous girls, who glittered and sparkled in their colored evening gowns like gems in a jeweler's window; the boys in their black and white tuxedos offered a fitting background for their bright colors. A hum of excitement permeated the gaily decorated dance hall. The beat and throb of the music was reflected in the sparkling excitement in their eyes. A gay party!

FOR a second I stood there with my hand closed around the velvet box. Sue's face flashed before me—the hurt look in her eyes and her words: "You don't know the meaning of Christmas—not even why we remember the day. Christmas isn't just having a gay party!"

"Come on, Bill," Phyllis tugged at me again. "We're wasting music!"

"I can't stay," I said impulsively, putting on my overcoat. "I have an errand. You dance with Bingo." I left her and went out into the crisp winter night.

There was a light in the living room of George Aims' house when I knocked at the door twenty minutes later. Then a patter of feet rushed toward the door and a child's voice said, "Oh, Grandpa, maybe it's Santa Claus!"

Heber Dixon, Sue's father, opened the door for me. He had Betty in his arms and Bertie was in back peering between his legs. He squinted at me through his spectacles as I stood in the shaft of light from the hallway.

"Bill Holling! Come in, my boy, come in. Aren't you lost out here?"

"I've brought some things out for George," I confided with a knowing wink. "Too late for the delivery."

Heber grinned. "Oh, I see. Mighty nice of you, Bill. Come on in by the fire—I'm getting the children ready to take over to my house for Christmas Eve. Here, Bert, you take Betty and play in the kitchen a minute while I talk to Bill."

Heber and I stood by the fireplace in the big living room. His voice grew serious. "George took Martha up to the hospital this afternoon—haven't heard a word since. But then she's all right—Martha's a brave girl and she wanted this baby for Christmas. Sue and her Ma are over home decoratin' the tree for the twins. But," Heber stopped and looked up at me, "we haven't got a Santa Claus now George has gone. He's played Santa every year since

we had 'em. I've tried for a half hour to squeeze into this," he lifted a red suit trimmed with white cotton from the chest by the window, "but I can't get it over my shoulders in back nor across my stomach in front!"

I met his kindly old eyes. I knew that he was asking me to play Santa Claus for the kids. What a laugh! I wanted to turn and dash back to the party. But Heber was talking again.

"Mother and Sue will be mighty disappointed. I'd sure like to do it—might make things a little easier for George and Martha if they knew the twins were having a nice Christmas. How about it, Bill? Will you do it? It will only take about an hour."

I don't know why I said yes. Maybe because I kept seeing Sue's brown eyes, maybe because I wanted to make someone happy, maybe because I kept thinking of Martha and George up at the hospital—

I told some of this to Heber while he helped me into the red suit and fastened the false beard across my smooth chin.

"Yes, Bill," he said with a fatherly pat on my young shoulder, "Christmas makes us feel that way. Sometimes it's a new birth, a fresh start; sometimes for us older folks it's helping young ones find the right road; but over and above all it's a feeling

(Concluded on page 758)

"WHY, THIS IS ABOUT ME!"

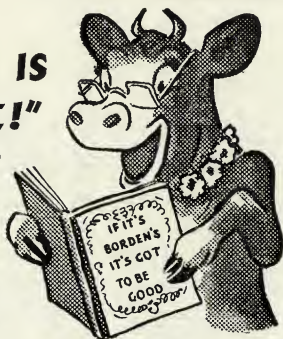
says Elsie, the Borden cow

Yes—whole books could be written about the care and thoroughness of the Borden system of quality control.

On the farm, at the plant—the slogan is the same: "If it's Borden's, it's *got* to be good."

So look for the Borden St. Charles label. Buy several cans of this fine evaporated milk today. It's irradiated with vitamin D.

IF IT'S *Borden's*—
IT'S GOT TO BE GOOD



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For Christmas

Send an ERA subscription. The ERA will send a gift card to each one for whom you subscribe.

(See Coupon on page 710)

REMEMBER THE DAY

(Concluded from page 577)

of love and kindness that comes with Christmas—but here I am preaching to you, Bill, when I don't mean it that way at all. Now, do you think there's enough stuffin' in the front of the suit?"

A FEW minutes later Heber took the twins and left in his car. I was to follow in my roadster.

The old Dixon home was on a hill. The snow made it look like a sugar-coated castle; holly wreaths tied with huge red bows were in the lighted windows. I saw Sue open the door for her father and the twins, and I had a glad, warm feeling down inside of me. I was a part of Christmas and it shook me clear down to my heels when I realized I was able to spread a little love and happiness on Christmas Eve. I felt like a living, breathing part of everything.

Then it was my turn to go in; I stomped on the porch and made the bells around my shoulders jingle and I could hear the patter of little feet and Sue's rippling laugh, and her mother said, "Land sakes, it's Santa Claus!"

The door opened and I ran into the warm room. The twins grabbed my legs with shouts of "Santa, Santa," and we scrambled over to the big Christmas tree. I put the huge cardboard cartons on the floor

and took the pack off my back and dumped it by the tree. There had been presents for all in it and I ran around to everyone with a gift—Mrs. Dixon, with a sweet face like an old cameo, looked at me with whimsical eyes, and Heber's face was crinkled with smiles. The twins ran with me holding on to my legs. I stopped in front of Sue. Her hands were clasped and her brown eyes were soft like candlelight. I handed her the velvet box with the locket in it. "From Santa to Sue—with love," I said in a husky voice.

"It's perfect," she answered softly, putting the locket around her neck. Her smile was like starlight.

"Everything is perfect—now," I said.

Then the door bell rang, and a second later George breezed in. His eyes were beaming and he was whistling like a kid.

"It's a boy," he said, rocking back on his heels. "Martha sends Merry Christmas to all of you. . . ." He stopped in surprise when he saw me in the Santa Claus suit. "Well, Santa!" he roared for the twins' benefit, "I am glad you got here."

"So am I," I said with a tender glance for Sue. "I hope I don't get lost again. . . ."

"Not a chance," he grinned, "with a girl like Sue."

THE WAY TO STOP SMOKING

(Continued from page 721)

the instant inconvenience or distress is experienced, quickly resorts to his cigar again, must be cured of this habit of easy surrender. He must not allow himself to be bound hand and foot in hopeless bondage. He must learn to fight the battle for freedom. By this means he may reacquire the self-control and power to resist temptation needed to make his recovery permanent.

To accomplish this, he must first divest himself of longing for his favorite cigar by creating a mental picture of the cigar as a demon that is destroying his life, to subdue which he must rally every resource he possesses.

When the famous wit, Charles Lamb, a noted smoker, found that he must renounce the use of the weed or be in the hands of the undertaker, he wrote "Farewell to Tobacco," which began, "For thy sake, tobacco, I would do anything but die."

The great American humorist, Mark Twain, under the same circumstances, more wisely created for himself such a vivid picture of his cigar as his most venomous enemy that the battle was

won, and he ceased at once to smoke. His enemy was slain.

The symptoms experienced when a devotee of the drug first renounces tobacco are sometimes so strange and intense he feels alarmed, but he may be assured that the symptoms do not indicate danger to life but are only the return of narcotized nerves to normal sensibility, a reaction which will soon cease if not delayed by a retreat to find relief by indulgence. . . .

He should have clearly and constantly before his mind's eye a vision of the evils wrought by the smoke demon upon brain, heart, blood, blood vessels, liver, kidneys, and every bodily structure. He should think of the high blood pressure, Bright's disease, angina pectoris, apoplexy, insomnia, premature senility, and emaculated manhood which are likely the consequences of continuing the smoking habit.

By training the mind to think in this channel, never once yielding to the temptation "to take a few whiffs, not enough to do any harm," and always holding tobacco before the mind as an implacable enemy, a hideous fiend, a

(Concluded on page 760)

To Utah Farmers

The cattle business in Wyoming is big like the land — it represents an investment of 65 million dollars. Men who think big run this industry. Old-timers in the business. Experts at cattle raising. Their voice is heard through the famous Wyoming Stock Growers Association whose secretary, Russell Thorp, I interviewed to bring you this story.

Organized in 1873, the Wyoming Stock Growers Association is one of the oldest stockmen's associations in the U. S. It has played a leading part in creating two of the country's present great livestock organizations — the Bureau of Animal Industry of the U.S. Department of Agriculture and the American National Livestock Association.

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CATTLE HISTORY HAS BEEN MADE IN WYOMING

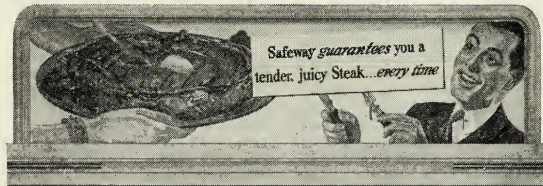
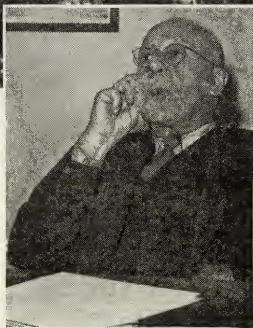


Russell Thorp got his first real job as a horse wrangler — then moved up to cowpuncher, wagon boss, range foreman, manager. Finally he came to own his own outfit and ran from five to seven thousand head of cattle a year. Elected secretary and chief inspector of the Wyoming Stock Growers Association in 1930, Russell Thorp sold his ranch in order to give full time to his new duties.

"Cattle raising has changed a lot since the old days," Russell Thorp told

me. "Open ranges have almost disappeared. Today cattle are well-fenced and better use is made of pastures and water.

These new methods have ended heavy winter stock losses, helped calf production and developed the highest quality of beef feeder cattle. Nowadays Wyoming ships feeders to nearly every cattle-feeding state in the U. S. They're even taking our feeder calves now — 84,000 in 1939 compared with an average of about 17,500 annually a few years ago"



"By promoting the sale of quality beef Safeway helps stockmen and consumers," Russell Thorp points out. "People will eat more meat when they can count on getting a really tender, good-tasting cut every time. And Safeway's meat advertising encourages stockmen to work for quality production, which in the long run means a better return to producers."

"I remember particularly the situation in 1934, a year of terrible drought. Our stockmen were forced to market great

numbers of cattle that ordinarily would have been held for further finishing. It looked like the price would be less than nothing. Then a producer-consumer beef campaign put on by Safeway and other chains all over the United States let stockmen get out without serious loss. I am greatly impressed that Safeway's beef drives are not accompanied by price cutting. In many cases they have actually resulted in a strengthening of the cattle market during and following the drive"

A "worked over" brand (see below) is here inspected by Mr. Thorp. This continual watch for brand changes, to check cattle rustling, is one of the big jobs of the Wyoming Stock Growers Association. "The first market inspection system of cattle brands was originated by our Association in 1884," Mr. Thorp told me. "Cattle stealing was then, and still is, a curse of the industry. To date, our inspectors have recovered over forty million dollars worth of stray cattle"



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Educationally speaking, winter is "harvest time." In this period, young men and women seek intellectual and social growth which will fit them for life's activities.

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THE WAY TO STOP SMOKING

(Concluded from page 758)

devouring fire which must be extinguished, a mental barrier may be created which will serve as a wall of defense, and, in the majority of cases, the desire for the drug will quickly disappear.

SUGGESTION TWO

IT is a great help to change the environment and the occupation for a short time, to escape so far as possible from the conditions and influences which automatically suggest the habit; that is, to escape from association with smokers and "makings": pipes, spittoons, ash trays and even matches, every association which suggests smoke or smokers. An outing, automobile trip with non-smoking associates, any sort of out-of-door excursion, will serve to divert the mind and to refresh and energize the body and silence the clamoring of the nerves for the accustomed indulgence.

SUGGESTION THREE

STIMULANTS of all sorts must be discarded along with the tobacco. Alcohol and tobacco are twin evils each of which assists the other in enslaving and destroying the body. Alcohol dilates the blood vessels and tobacco contracts them; hence, one drug is in a certain sense an antidote for the other and creates a demand for it.

SUGGESTION FOUR

IT is likewise important to discard stimulating foods, such as mustard, pepper, peppercorn, ginger, and hot spices and sauces of all kinds. These all have the effect to create a nerve tension which causes a craving for alcohol as an antidote. Even flesh foods should be avoided for a similar reason, because of the tension created by the uric acid in meat. Tea and coffee should be discarded because of the very marked and injurious influence of caffeine, which is a nerve poison.

SUGGESTION FIVE

CLINICAL experience has shown that there is a certain remarkable antagonism between special foodstuffs and tobacco. This is particularly true of carbohydrates, that is, starch and sugar, especially as found in cereals, potatoes, and fresh fruits. Milk, when frequently taken, seems to have a similar effect. Patients who are taking the milk regimen quickly lose their desire for tobacco. The same is true of the fruit regimen.

In numberless cases the writer has seen persons who had thought life unendurable without tobacco made entirely comfortable without it, and without strong craving for it, after three or four days of biologic living and physiologic treatment.

No doubt, avitaminosis, or a deficiency of vitamins, may be a frequent cause of the nerve irritability which calls for soothing smokes. The real

cure is to be found not in the use of a narcotic drug, but by adding spinach, parsley, yeast, and other rich sources of vitamins to the diet.

SUGGESTION SIX

THE extreme nervousness, often accompanied by sleeplessness, which results from the disuse of tobacco in certain cases, may be very certainly relieved by a very thorough-going use of the neutral bath. This is a full bath taken at 92 to 96 degrees F., just warm enough to be comfortable. It should be continued fifteen to thirty minutes, or even much longer, if necessary, to produce a disposition to sleep.

The warm neutral bath may be applied with great success at any time as a means of relief for nervousness, irritability, and other depressing symptoms which follow the disuse of tobacco. The bath relieves tension and greatly promotes the elimination of the nicotine, which carries with it relief from the nervous symptoms of chronic nicotine poisoning, a condition in which the tissues are sensitized to the drug, sometimes to a very extraordinary degree.

SUGGESTION SEVEN

THE cold morning bath is an excellent means of combating the condition of exhaustion or lowered "tone," of which the patient becomes conscious on discarding tobacco. Cold water is one of the most powerful of all known tonics. When applied to the general surface of the body, it sends into the brain and spinal cord, stomach, liver, and every vital organ, a fusillade of nerve impulses which act as a vital stimulus.

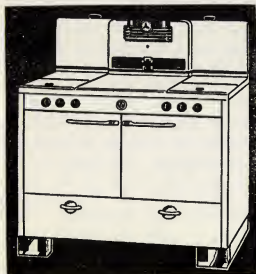
SUGGESTION EIGHT

FREE water drinking is of very great value in cases of this sort. Three quarts of fluid should be taken every twenty-four hours. A good plan is to take a little every half hour. It may be taken either hot or cold. If ice water is taken, it should be sipped very slowly. Orange, tomato, or other fruit juices may be used instead of plain water and with benefit.

TOBACCO ANTIDOTES HARMFUL

THERE is no drug antidote for tobacco which is not as bad as the tobacco itself; but rinsing the mouth with a solution of nitrate of silver, two or three grains to the ounce, temporarily destroys the taste for tobacco, and so lessens, if it does not entirely destroy, the craving for the drug. When the craving occurs, rinse the mouth with a spoonful of the solution and seek some diversion for mind and body. A capsule containing one-hundredth of a grain of nitrate of silver, with a small quantity of sugar, has been used with some apparent benefit. The capsule is chewed and allowed to dissolve in the mouth. (Abbreviated, by permission from *Good Health* magazine, June, 1940.)

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Impressions of Timpanogos From England

AFTER having made a recent trip around the Timpanogos loop, Frank S. Wise, of Salt Lake City, late of England, wrote his impressions to his father in Bournemouth, England, who, never having beheld the reality, has nevertheless caught the spirit and replied with the following verse on "Autumn Leaves":

EMERALD, lingering in effort heroic;
Flame and gold, fluttering in splendor barbaric;
Bronze and brown, lying in grandest humility;
Purple mists clinging in softest tranquility.

So, in life's autumn, come tenderest memories

Shaded like these:—
Sombre brown hues of sober reflectiveness;
Bronze of strong effort, and solid things done;
Passionate flame of warm, clinging remembrances;
Bright golden days of entrancing expectancies;
Lingering green of still great opportunities;
Warm purple cloak of affections well won.
Iridescent Pearls,

Rainbow Hues,

Setting Sun.

Gently the raindrops descend on our reveries,

Fringing the trees
With tears for our failures, bitter and numberless;

Forming a screen for that bright arch of hopefulness,

Bidding us patiently wait for the measureless
Radiant dawns, heralding new days begun.

S. J. J. Wise.

Bournemouth, England.

Christmas, 1940

(Concluded from page 736)

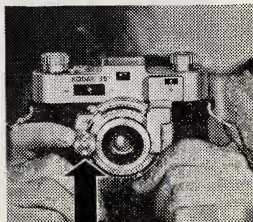
ment. "Blessed are they which are persecuted for righteousness' sake," He said.

What can one person do to stem the tide of seeming disaster? Goethe made the statement that if everyone would keep his own dooryard clean, soon the whole world would be clean. If each of us would in our hearts resolve this Christmas time to live by the teachings of Christ, soon the whole world would be living Christianity. Each would be loving to his family, considerate of his neighbors, kindly to those less fortunate than himself, and forgiving of those who abuse him. As we try to live according to the teachings of Christ, we should remember that if, one in a crowd, we do right we are adding to the sum of righteousness throughout the world.

As we celebrate the Christ's birthday this year we should therefore dare to do right, even in the face of overwhelming opposition. We should help our families to do right that we may through our examples of right living encourage others to believe Christ's teachings and live according to them.

—M. C. J.

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Joseph Smith

(Continued from page 717)

at the fourth table, including children and my household.

Many interesting anecdotes were related by the company who were very cheerful, and the day passed off very pleasantly.²⁴

The guests left about six o'clock.

A rather unusual type of recreation was the "woodcutting bee" held at the Prophet's home on Monday, February 20, 1843. It served the dual purpose of supplying the Prophet with a fuel supply and also of giving the seventy brethren who attended some recreation. They sawed, chopped, split, and piled up a large stack of wood in the yard. "The day was spent by them with much pleasantr, good humor, and feeling. . . ."²⁵

Joseph Smith was also interested in boating as a means of recreation and amusement. On June 2, 1843, he became half owner of the steamboat, *Maid of Iowa*. The next day, a Saturday, he recorded: "This morning, I, with my family and a large company of brethren and sisters started for Quincy, on a pleasure voyage on the steamboat, *Maid of Iowa*, had a fine band of music in attendance, and arrived there at about one p. m."²⁶ Later on that same summer on July 15th, "At six p. m. went with my family and about one hundred others on a pleasure excursion on the *Maid of Iowa*, from the Nauvoo House landing to the north part of the city, and returned at dusk. A theatrical performance in the evening by Mr. Chapman."²⁷

This modern-day prophet not only favored music, drama, boating, athletics, and parties, but he also approved dancing when it was conducted in a wholesome place and in good company. On Christmas, 1843, Joseph Smith had a party at his home. He wrote: "A large party supped at my house, and spent the evening in music, dancing, etc., in a most cheerful and friendly manner."²⁸ On New Year's another party was held in his home at which there was music and dancing until morning. Joseph was in his private room with his family and a few special friends.

So interested did the people of Nauvoo become in music, that the "Choir of Singers" presented a petition to the Board of Regents of the University of Nauvoo for the appointment of a "Professor and

²⁴Ibid., Vol. V, p. 252-3.

²⁵Ibid., p. 282.

²⁶Ibid., p. 418.

²⁷Ibid., p. 510.

²⁸Ibid., Vol. VI, p. 134.

Joseph Smith

Wardens in the Department of Music in the University of the City of Nauvoo,²⁰ to constitute a board for the regulation of music in the city. The petition was adopted and Gustavus Hills was named professor with B. S. Wilber, Stephen H. Goddard, Titus Billings, and John Pack as wardens.

DEBATING was another recreation encouraged by Joseph Smith. As early as 1835, he recorded that he attended a debate at the home of his brother, William. By 1842, they had developed into regular affairs in Nauvoo, for the Prophet wrote of Friday, February 4, 1842: "In the evening attended a debate. At this time debates were held weekly, and entered into by men of the first talents in the city, young and old, for the purpose of eliciting truth, acquiring knowledge, and improving in public speaking."²¹ Here is expressed the ideal of improving one's talents through proper recreational pursuits.

Thus it is clearly observable that Joseph Smith not only approved play and recreation, but he also encouraged them. He was in favor of drama, dancing, debating, boating, hiking, music, and picnics. In fact, under his leadership, the basis for all of our modern Church-sponsored recreational pursuits was established. He was indeed a leader in the recreation movement, particularly as it affected the Church. His program in this respect antedated that of most church groups by many decades.

We have presented two pictures, one of Joseph Smith and the early Mormons, and the other of the general churches and their ideas regarding play in the nineteenth century. Which was more advanced? The wide acceptance of recreation by most churches today is the answer. Again this fact is borne out by sociologists. Professor Gillin, in 1914, wrote:

... play is needed very much in the church. . . . Healthful recreation is absolutely essential to the proper development of our young people. Commercialized agencies will provide it with none too much respect to the quality of it, if other agencies do not. . . . If the church wishes to hold its young people and to develop their social life under the best influences, it cannot ignore the recreation of its young people. The church of the future must give much

more attention to the recreation of its children and youth than it has in the past, for numerous other agencies are its competitors for their social development.²²

And Professor Ellwood substantiated Gillin's viewpoint by writing:

Play and amusement are most necessary things in our social life. Upon them, not less than upon serious work, the whole structure of higher civilization has been built. . . . There is good reason to believe that when we have mastered the creative forces latent in play and amusement, education will be easier, social life more

joyful, and civilization itself more humane and beautiful. Social religion must seek to control social pleasures so that they will work in this socially constructive direction.²³

Thus Joseph Smith and the Mormons made a unique contribution to group life by supporting and sponsoring play and recreation as early as the first part of the nineteenth century. Yes, Joseph Smith must be considered as one of the outstanding leaders in the modern recreation movement.

²⁰Gillin, J. L., "The Sociology of Recreation," *American Journal of Sociology*, Vol. 19:833, May, 1914.

²²Ellwood, C. A., *The Reconstruction of Religion*, N. Y., The Macmillan Co., 1923, p. 265.

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²⁰*Times and Seasons*, Vol. 3, No. 5, January 1, 1842, p. 653.

²¹*History of the Church*, Vol. IV, p. 514.

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GOLD PLATES IN PERSIA

(Continued from page 715)

will of Ormuzd I sapped the foundations of the temples of the *deivas*, and I commanded that the *deivas* should not be worshipped. Where the *deivas* was worshipped, I made them worship Ormuzd with Rtam the exalted. There were other things ill done, and these I put right. This is what I have done. I did it entirely by the will of Ormuzd.

Ormuzd aided me until I had finished this work.

O thou who wilt come later, if thou thinkest I wish to be happy in life and in death, I wish to belong to Rtam, I walk in the way which has been established by Ormuzd and worship Ormuzd together with Rtam, the exalted.

The man who walks in the way established by Ormuzd and who worships Ormuzd together with Rtam, the exalted, that man will be happy in life, and in death will belong to Rtam.

Saith Xerxes the King: Ormuzd will guard me from evil as well as my kin and this country.

This is what I crave from Ormuzd and this will Ormuzd grant to me.

This later inscription is of interest because it gives for the first time a list of the provinces of Xerxes' empire, and, what is even more important, it mentions a matter of which all record had been lost, namely, the successful suppression by Xerxes of a revolt against the Zoroastrian religion.

IT WILL be remembered by students of ancient religion that Zoroastrianism remained dominant in Persia until the Mohammedan conquest in the seventh century A. D., when that religion became supreme in most of the Near East.

Those who desire to connect the reign of Darius the Great with the Bible account should read the sixth chapter of the book of Daniel, which, among other things, says:

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

It was our privilege to see the tomb of Daniel near the ancient city of Susa, which was the winter capital of Darius.

After having seen these gold and silver plates in the museum in Teheran, we were glad when my work as Adviser to the Government took us to the vicinity of the ancient city of Persepolis. We wanted to see the very holes from which these stone boxes and plates were dug. It was on the nineteenth of last April

that we came to this ancient city. We had hoped to get there early in the afternoon, but some projects I had to look over on the way delayed us so that we arrived after dark. But we were not sorry because this gave us an opportunity to see the remains of this great ancient palace first by the light of a full April moon.

The magnificent columns with their deep shadows and the broad steps leading up the palace seemed all the more enchanting and impressive because of the subdued light. During succeeding days we had an opportunity to examine in detail the great stairs with their historic carvings, the remains of the open courts, the impressive doorways, and, most interesting of all, to look into the holes from which the stone boxes with their precious records had been taken.

This experience makes it much easier for us to visualize the stone box with its gold plates taken from Cumorah. It is interesting to note that the Persepolis records were deposited soon after the time when Lehi and his family left Jerusalem and many centuries before the Book of Mormon records were buried.

It was a great pleasure to inspect the modern developments in the vicinity of the ancient city of Persepolis. In my official duties there, I was called on to assist with the problems of a recently erected sugar factory near by. I also examined irrigation structures that were being installed in the vicinity of the great ancient irrigation works that furnished water to Persepolis and its vicinity so many centuries ago. The dam of this great irrigation system on the Kor River was made of cut stone, each piece of which weighed many tons. These ancient structures were long since destroyed by invading armies. In looking over the damage wrought by earlier military invasions, I could not help feeling the same hatred for war that we all feel today when we read of the destruction of many of the finest cities of the modern world.

The satisfaction felt in helping to restore to production some of the areas that previously were so fruitful but which have long lain unused, was heightened by the opportunity we had of coming in contact with these ancient records which help to make more real the scriptures that have been restored to us in this modern day.

The Editor's Page

(Concluded from page 713)

Latter-day Saints; no people have ever had the manifestations of the kindness and mercy and long-suffering of God that have been bestowed upon us and I say we, above all men and women upon the earth, should live Godlike and upright lives. That God may help us to do so is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

Evidences and Reconciliations

(Continued from page 737)

should see the face of Jesus, but he was unable to determine from this whether or not it referred to the final coming of the Son of Man (D. & C. 130:14-17).

In view of such information, attempts to fix the exact date of the coming of Christ are futile, useless, and contrary to the ways of truth. Those who try it are impelled by a spirit not of God.

The futility of reducing general prophecy to exact times or places is well illustrated by the famous visions of Daniel. It is conceded that the stone that broke the image to pieces is the Kingdom of God; but there has been and is interminable debate as to the historical kingdoms and meaning represented by the gold, silver, iron, and clay portions of the image; the horns of the beasts; the thousand, three hundred and five and thirty days; and the several other statements of Daniel. (See the Book of Daniel.) Hundreds, perhaps thousands, of books have been published and tens of thousands of sermons have been preached in the attempt to interpret Daniel's prophecies. It has been a fruitless effort, at best a doubtful conjecture. There remains only the general meaning of these glorious visions: that righteousness will triumph in its battle with evil.

The present disturbed condition of the world has impelled many to look for prophecies relating to the last days. Several such compilations have been published. Quotations are made from leaders of the present, as of past dispensations. Carefully read, these statements add nothing to the prophecies recorded in our sacred books. The attempts to make them specific, such as to predict any country's

(Concluded on page 767)



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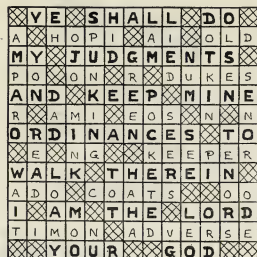
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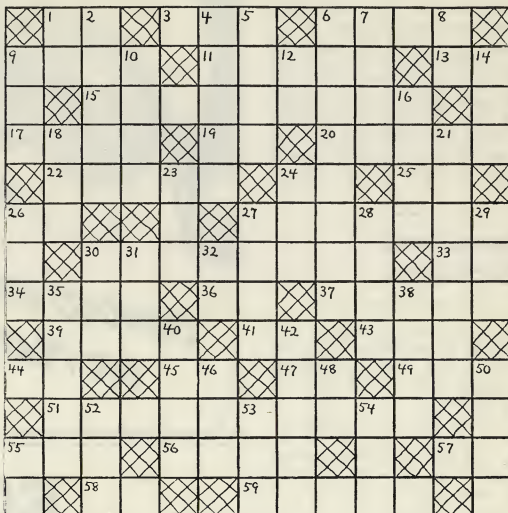
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Salt Lake City, Utah

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Mail Orders and Inquiries

Scriptural Crossword Puzzle—Taking The Census

"Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls."—Num 1:2.



ACROSS

- 1 "But . . . truly . . . I live"
- 3 "and these are . . . names"
- 6 He ordered the census to be taken
- 9 He was born too soon to be counted
- 11 Regions
- 13 King of Bashan
- 15 "he . . . , and it stood fast"
- 17 Algonquin Indians
- 19 Measure seen in Eden
- 20 Raises
- 22 Official census taker
- 24 "as they encamp, . . . shall they set forward"
- 25 "as . . . was commanded"
- 26 "And he said, Hear now . . . words"
- 27 Punishment
- 30 "more than can be . . ."
- 33 One (Scot.)
- 34 Former ruler
- 36 The end of summer
- 37 Town in Alaska
- 39 "Those that were numbered of . . ."
- 41 "heads of thousands . . . Israel"
- 43 "by . . . house of their fathers"
- 44 "According . . . the commandment"
- 45 Old Testament book
- 47 "And they rose . . . before Moses"
- 49 Truth personified
- 51 "They shall surely die in the . . ."
- 55 "For the . . . is shorter than that a man can stretch himself on it"
- 56 Well dug by Isaac's men Gen. 26: 20
- 57 Father
- 58 "the house . . . his fathers"
- 59 Where one census was taken

Our Text from Numbers is 1, 3, 6, 15, 22, 24, 25, 30, 39, 41, 43, 51, 58, and 59 combined

DOWN

- 1 Jewish month
- 2 Painting on dry plaster
- 4 Part of a harness
- 5 His family was numbered in the plains of Moab Num. 26: 36
- 6 Robbers
- 7 New Testament form of Hosea
- 8 "to . . . the work in the tabernacle"
- 9 Balaam had a famous one
- 10 "I count all things but . . ."
- 12 Printer's measure
- 14 Fuel
- 16 The dahlia was named for him
- 18 Feminine name
- 21 Recaptured
- 23 Tree
- 24 Weight of India
- 26 Assembled
- 27 An imaginary being in peril
- 28 Entrance
- 29 "For all the promises of God in him are . . ."
- 30 Old Testament book
- 31 Barren soil (Scot.)
- 32 "And with you there shall . . . a man of every tribe"
- 35 Author of "Uncle Tom's Cabin"
- 38 " . . . were they numbered of him"
- 40 Variety
- 42 Star in Sagittarius
- 46 Ancient Egyptian deity
- 48 Hebrew letter found before verse 129 in Psalm 119
- 50 His descendants were counted in the census
- 52 Artificial language
- 53 A thing
- 54 "So is this great and wide . . ."
- 55 "Moses and Aaron took these men which are expressed . . . their names"

Evidences and Reconciliations

(Concluded from page 765)

downfall in the present war, or to identify certain present-day leaders with prophetic personages, are unjustified and misleading.

Even more dangerous is the attempt to connect some isolated Bible passage with an historical event or structure. The statement by Jeremiah (32:20) that the Lord "has set signs and wonders in the land of Egypt, even unto this day," has been made to refer to the great pyramid of Gizeh, near Cairo, Egypt. As a result, the pyramid has been measured innumerable times, inside and out; the steps in the passages have been counted; angles calculated; and every item thus secured has been correlated with some year in the world's history. Thousands of volumes on the subject have been written, with as many varying conclusions. A different starting point in measurement, or an inch more or less in the measure, sets up an entirely new series of comparisons. The great pyramid is an interesting structure. It may have been built with some symbolism in mind. But, there is no good reason as yet to tie it into divine prophecy. Such time-wasting pursuits, leading nowhere, should be avoided.

In conclusion: Prophecy may be interpreted only to the extent that it implies within its own statements that it shall be interpreted. If a prophecy is indefinite with respect to certain things it is probably so intended. It is always wise to read and practice that which is clear and understandable, and to leave the dim and mysterious until further prophetic revelation is received. Occultism, and all manner of darkness, which too often leads to self-deception, are unacceptable to Latter-day Saints. We concern ourselves only with that which is clear and understandable. We know that with the progress of time increasing light will come, as we may have need. Moreover, we know that we should not waste our valuable time and energies on remote and doubtful matters, but rather direct our efforts towards the study and practice of the clearly stated principles of conduct embodied in the Gospel of Jesus Christ. That is the direct method of obtaining light and truth, the goal of every Latter-day Saint.—J. A. W.



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LET'S SAY IT CORRECTLY

THE word *orderly* is an adjective, which means that it is used to modify nouns or pronouns. "He was orderly," is correct because the adjective *orderly* modifies a pronoun, *he*. "They behaved in an orderly manner," is correct because the adjective *orderly* modifies the noun *manner*. But using the word *orderly* in the following sentences is not correct, since here it is used incorrectly as an adverb: "March orderly" or "Conduct yourselves orderly."

ANONYMOUS LETTERS

WE get them. And we have had our wastebaskets made large enough to accommodate them.

Editor, *Improvement Era*.

RECENTLY I was asked to direct the *Era* campaign again this year for Ingleswood Stake. I said I'd do it if it was the desire of the leaders to be double citation winners again this year; if not, I did not care to do it. This is to notify you to go right ahead with our plaque with two seals on it because I'll be there to receive it.

Thankfully yours,
E. J. Sorensen.

Venice, California.

Dear Brethren:

I THINK the "Do You Know" column in the *Era* is the finest "waker upper" for the curiosity imaginable. I think it is so good, in fact, that I have made a number of small posters using parts of this column. I place these posters around the Church building, in class rooms, in store windows, and other conspicuous places.

Sincerely your brother,
Arlin R. Potter
Moon Lake Stake *Era* Director.

Talmage, Utah.

Dear Brethren:

ENCLOSED you will find a money order for two dollars and I am happy that I will soon have my *Era*. I just can't wait to receive it. . . . I think that every missionary should have an *Improvement Era* in his brief case, as well as other Church literature, Book of Mormon, Bible, and other Church books. They could place subscriptions with their investigators. They could prepare many of their short talks and sermons with material taken from the *Era*; and in a short time you would find—an *Improvement Era* in every missionary's home, in the home of their investigators, and also in the home of the friends of these investigators.

Let me give you just one illustration. Several months ago I held cottage meetings in my apartment, also in the home of the husband, Mr. C., was a member of the Church—inactive; his wife not even interested, but fine people. Mrs. C. could not grasp the meaning of our Book of Mormon. However, at each meeting I gave a talk with material from the *Era*. Result—first, they subscribed for *The Improvement Era*, and second, Mrs. C. has been baptized into the Church.

Sincerely,
Tillie G. Mosely.

Los Angeles, California

Dear Sirs:

PLEASE renew my subscription starting with the September number.

I want to send you my thanks for your wonderful magazine. I live 35 miles from the nearest branch office, namely Palmyra, and find it hard to attend meetings very often, so I look forward with great pleasure to each *Era*, and I only wish it came twice a month.

May I suggest that you make a notice in the *Era* the month before you have your "Church of the Air" program or any

other network programs you may have on the air? I am sure all your members in the mission field would appreciate it.

Your sister in the faith,
Mrs. Elihu R. Jones.
R. D. 3, Wolcott, New York.

Umbilo, Durban,
Natal, So. Africa.

Dear Sir and brother:

I HAVE been taking the *Era* ever since I joined the Church, as it is the next best thing to going to Salt Lake. I get all the Church and auxiliary news from it, and I am interested in anything pertaining to the Church. I love the Gospel, and the work carried on by the Church. My only regret is that I had not heard of it years before I did. I have only really lived since.

Charlotte M. Hancock.

Preston, Idaho.

I HAVE tried many of the recipes in the *Era*, and we all like them.
Mrs. Gwen E. Cole.

THE BIBLE SAYS SO

"A MERRY laugh doeth good like medicine," someone has said. Elder Glen Myers, in referring to Elder David Madsen, with whom he labored in the mission field, said that after Elder Madsen (who is "pleasingly plump") had left a certain town, one of the eating-houses had had to close its doors. Elder Madsen jumped to his feet immediately, Bible in hand, and submitted in his defense this verse from Proverbs: "Blessed is he that putteth his trust in the Lord, for he shall be made fat."

Submitted by Flo Whittemore, Ashton, Idaho.

THE EYE OF WOMAN

Bystander: "Did you get the number of that car that knocked you down, madam?"

Victim: "No, but the woman that was driving it wore a three-piece tweed suit, lined with Canton crepe, and she had on a periwinkle hat, trimmed with artificial cherries."

A WELL-KNOWN BRAND

Gas Station Proprietor: "Here comes another of those IWW customers."

Mechanic: "TWW?"

Gas Station Proprietor: "Yeah. Information, wind, and water."

SO UNYIELDING

Dude Ranch Guide: "How do you feel, Madam, after your ride on that horse?"

Fair Guest: "Feel? My goodness, I never thought anything filled with hay could be so hard."

ATTACK AT BOTH ENDS

Dentist: "Stop waving your arms and making faces, sir! Why, I haven't even touched your tooth!"

Patient: "I know you haven't, but you're standing on my corn."

MODELS FOR THEM TOO

Mother (to little girl who was sent to the henhouse for eggs): "Well, dear, weren't there any eggs?"

Little Girl: "No, Mummie, only the ones the chickens use for a pattern."

FEAST AND FAMINE

"A moth leads an awful life."

"How come?"

"He spends the summer in a fur coat and the winter in a bathing suit."



CHRISTMAS 1940

In the universal spirit of the Christmastide, when wandering thoughts come home, Radio Station KSL joins in wishing you a truly joyous holiday season. We share with you the hope that our peace and our faith will long continue—that in each waking hour of every day all of us shall find a spark of that spirit re-born each Christmas Day.

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